THE Temple of VVisdom FOR THE Little World,

In TWO Parts.

The First Philosophically Divine, treating of

The Being of all Beings,

And whence every thing hath its origin as

Heaven, Hell, Angels, Men and Devils, Earth, Stars and Elemer

Particularly of all Mysteries concerning the Soul of *Adam* before and after the Fall.

Also, a Treatise of the four Complexions, and the Causes of spiritual Sadness, &c.

To which is added, A Postscript to all Students in Arts and Sciences.

Second Part, Morally divine, contai

Abuses stript and whipt, by *Geo. Wither*, with his discription of Fair Virtue.

Secondly, A Collection of divine Poems [illegible]

Thirdly, Essayes and Religious Meditations of Sr. [illegible] *Bacon*, Knight.

Collected, Published and intended for a general [illegible]

By *D. L.*

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Anno 1688.

A few words to the *Reader*, by way of PREFACE

MY intent is to ſay little, either of the Book it ſelf, or by what impulſe I took the pains to compile and publiſh it, but rather let nimble Time, that over-runs all things, manifeſt the Effects of both: ſo alſo let it manifeſt my Opponents, which has been the fate of publick Writers heretofore.

And leſt that in this promiſcuous Generation of men this little Book might appear as a promiſcuous Compoſition of Authors, it is therefore diſtinguiſhed into parts.

Now then as to the firſt part I ſay, that moſt of whatſoe diligent Searcher and Enquirer ſhall find diſperſed in the whole Works or Writings of Jacob Behm he will here find collected, contracted and compriſed in a little room, it being chiefly the ſubſtantial or affirmative part that is here delivered, and the circumſtantial; for otherwiſe it could not be contained in ſo few Sheets. For Jacob Behm about his Writings hath much uſed Tautology, as himſelf confeſſeth, by reaſon (as he ſaith) of his rude and dull Apprehenſion.

And yet what is here immitted to thy view [illegible] words and ſentences, in his own phraſe and [illegible] as I found them diſperſed as aforeſaid;

o otherwise durst I deal by him; God forbid
should: only this know, that I have in about half
dozen places added a Parentheſis inſtead of Ma
gent, which yet is his own expreſſions of the ſam
thing elſe-where, thereby the more unfolding t
matter to the underſtanding. All which [conſ
dering my many years acquaintance with his Wri
tings] may very well be, notwithſtanding the won
derful Revelation and deep ſight and knowledge th
man had in heavenly Myſteries, for in his time th
eternal day was but, as it were, dawning, and the
day-ſtar beginning to appear; but now the glorio
Sun is ariſen and ariſing, and ſhines forth into
ſplendor, and gives a clearer diſcerning of things
that differ.

Not that I boaſt my ſelf ſo greatly illumined
thereby, or ſo highly graduated in diſcerning pre
than others: O no, I am as ſubject to be obſcured
by the clouds of Sin and Error as other men, and am
ſo frail and ſubject to fall, that no man need the
hand of divine Protection more than I; and ver
had more need than now to call to mind and ſain
lively ſence of the day of my firſt inward Viſi
tion, which I once knew, which was a Day
Anguiſh and Sorrow, and that from no extern
cauſe, when I ſought ſecret places to bewale my woful
ſtate, becauſe of inward Sin (for no man could
juſtly accuſe me of evil) and yet that day, even
that day of Mourning was a day of Love and Re
joycing, in which I can in Truth ſay,

As Showers of Rain do cauſe the Earths Increaſe,
So ſtreams of Tears did bring my Soul true Peace.

And in that day of my firſt love and zeal for Holineſs, the reading all Books was a burthen to me, yea, even the holy Scriptures alſo, and inſtead of receiving comfort therefrom, I was only wounded in ſpirit by them, witneſſing that ſaying, The Letter kills, but it is the Spirit that quickens. *But now I ſhall come to the matters themſelves.*

Jacob Behme *to the Doctors and Schollars, and Readers of his Writings.*

COme on ye Doctors, if yé are in the right, then give anſwer to the Spirit; What do you think ſtood in the place of this world before the time of the World? 2*ly*, Out of what do you think the Earth and Stars came to be? 3*dly*, What is that in man that diſpleaſeth God ſo much, that he tormenteth and afflicteth man ſo, being he hath created him? And 4*thly*, That he imputeth Sin to man, and condemneth him to eternal puniſhment? 5*thly*, Why hath he created that wherein or wherewith Man committeth ſin? 6*thly*, What is the cauſe or the beginning, or the birth and geniture of Gods fierce Wrath, out of or from which Hell and the Devil are come to be? 7*thly*, Or how comes it that all Creatures in this world do bite, ſcratch, ſtrike beat and worry one another, and yet ſin is imputed only to man? 8*thly*, Out of what are the venomous and poyſonous Beaſts, and Worms and all manner of Vermine come to be? 9*thly*, Out of what are the holy Angels come to be? 10*thly*, What is the Soul of man? And *laſtly*, What is the great GOD himſelf, and how is he in Love and Wrath?

I

If you can demonſtrate that God is not in the Stars, Elements, Earth, Men, Beaſts, Wormis, Leaves and Graſs, alſo in Heaven and Earth; alſo, that all this is not God himſelf, & that my Spirit is falſe and wicked, then I will be the firſt that will burn my Book in the fire, and recall and recant all whatſoever I have written, and will accurſe it, and in all obedience willingly ſubmit my ſelf to be inſtructed by you.

I do not ſay, that I cannot err at all; for there are ſome things which are not ſufficiently declared, and are deſcribed, as it were, from a glimpſe of the great God, when the Wheel of Nature whirled about too ſwiftly, ſo that man with his half dead and dull capacity or apprehenſion cannot ſufficiently comprehend it.

Now it concerns every one that will ſpeak or teach of divine Myſteries, that he have the Spirit of God, and know in the Light of God thoſe matters which he will give forth for true, and not ſuck or draw them from his own reaſon, and ſo without divine knowledge run upon the bare Letter in his opinion, and drag the Scriptures (as it were) by the hair of the head, to prove it, as is uſually done by reaſon.

From this, ſo exceeding many Errors are ariſen, in that the divine knowledge hath been

ſought in mens own wit and art, and ſo men are drawn from the Truth of God in their own Reaſon.

And though I ſearch ſublimely and deep, and ſhall ſet it down very clearly, yet this muſt be ſaid to the *Reader*, that without the Spirit of God it will be a Myſtery to him and hidden from him: Therefore let every one take heed how he judgeth, that he fall not into the judgment of God.

Every one will not underſtand my Writings according to my meaning and ſenſe, but every one according to his gift for his benefit, one more than another, according as the Spirit hath its property in him.

For the ſpirit of God is often ſubject to the ſpirits of men, if they will that which is good or well, and ſeeth or looketh after what man willeth, that his good work be not hindred, but that every where above all, Gods will or willing, or deſiring be done.

The

Of the two Qualities in one.

TWo Qualities, a good one, and an evil one, are in one another, as one thing in this World, in all powers in the Stars and the Elements, as also in all the Creatures; and no Creature in the Flesh in the natural Life can subsist, unless it hath the two Qualities *

2. For from the two fold Source every thing hath its great *mobility* running, springing, driving and growing; for meekness in Nature is a still Rest, but the fierceness in every Power maketh all things moveable, running and generative; for the driving Qualities cause a Luft in all Creatures to evil and good.

3. In every Creature in this World is a good and evil Will and Source, which is caused by [or proceedeth from the Stars; for as the Creatures in the Earth are in their Qualities, so are the Stars; there is nothing in Nature wherein there is not good and evil in Men, Beasts, Fowls, Fishes, Worms, and in all that which is upon the Earth, or in the Earth, or Gold, Silver, Copper, Tinn, Lead, Iron, VVood, Herbs and Grass in the Earth, in Stones, in the VVater, and all whatsoever can be thought upon: Even

* *The understanding of the thing here called Quality, is the Foundation of the whole Revelation of* Jacob Behme's, *and all Mysteries of which his Writings are only a description; for all along the seven Qualities are called sometimes 7 Sources, 7 Species, Powers, Operations or Faculties of a thing; also the qualifying or fountain Spirits, which give Model, Image or Frame, the Power, Virtue, Figure, Constitution, Substance, Essence and distinct Beeing of all things that ever were or can be, in, from, and to all Eternity in God, and all Creatures in Heaven, Hell, or in this World. Also the Forms or Properties of Nature, which is the soliter or power of God. And so they are the seven Spirits of God, as in the* Revelations of John.

ing moveth and liveth in this double impulse working of operation, be it what it will.

4. But the holy Angels, and fierce wrathful Devils are here to be excepted; the holy Angels live and qualifie in the Light and Meekness in the good Quality, but the Devils live and reign in the fierce wrathful Quality in fierceness, destruction and perdition.

5. And though *Moses* writes, *I am an angry zealous God*; Yet the meaning of it is not that God is angry in himself, and that there ariseth a Fire of Anger in the holy Trinity: No, that cannot be, for it is written *Against those that hate me:* In that same Creature the Fire of Anger riseth up.

For if God should be angry in himself, then the whole Nature would be on fire, which will come once to pass in the last day in Nature, and not in God. But in God the triumphing Joy will burn; it was never otherwise from Eternity, nor will it ever be otherwise.

6. Now the elevating, springing, triumphing Joy in God, maketh Heaven triumphing and moveable, and Heaven maketh the Stars and Elements moveable, and the Stars and the Elements make the Creatures moveable; out of the Powers of God are the Heavens proceeded, out of the Heavens are the Stars, out of the Stars are the Elements, out of the Elements are the Earth, and the Creatures come to be.

Thus all had its beginning, even to the Angels and Devils, which before the Creation of Heaven, Stars and the Earth, were proceeded out of the same Power, out of which the Heaven, the Stars & the Earth were proceeded.

Now Hell and the dark World, or the anger of God, is a Gulf of desperation, devoid of the Hope of God, and all good, it is the first ground to the eternal Nature, the place is between the Kingdom of God and this World, and maketh a peculiar Principal dwelling in it self, and hath neither place nor local abode, and is every where inhabiting it self only, and yet it giveth

Essence

Essence to the Light and outward VVo[illegible] is, it is the cause of the Source, *viz.* the Fire [illegible] the whole Beeing of all God's Beeings.

7. In the Darkness he is an ang[illegible] God, in the fire Spirit a consuming Fire, and [illegible] Light he is a merciful loving God, and in the [illegible] of the Light he is, especially above all other Properties called God, and yet 'tis all but God manifested, who manifesteth himself through the eternal Nature in ingredient Properties.

8. The Essence of this VVorld consisteth in evil and good, and the one cannot be with[illegible] the other. But this is the great Iniquity of this VVorld, that the evil over-powereth the good, tha[illegible] Anger is stronger then the Love, and this by re[illegible] of the Sin of the Devils and Men, who have dis[illegible]ed Nature by the false Desire, that it mightily and effectually worketh in the wrath as a Poyson in the Body.

9. VVe see very clearly, that there is nothing in this VVorld so evil, but it hath a good in it; the good hath its rise originally out of the heavenly Property, or light VVorld, and the evil hath its Property out of the dark VVorld, for both VVorlds are in each other as one.

Of the Seven Forms *or* Properties *of the* Eternal Nature *which make* three Principles *or* VVorlds.

I. *Form Astringent, Desire.*

IT is the beginning of the eternal Nature; the cause of Essences, as also of harshness, sharpness, hardness, Cold and Substance, [illegible] Mother of all Salts.

II. *Form Bitter, Compunctive.*

The motion of the Desire, it cutteth asunder the hardness and attracted Desire, the true Root of Life, a cause of the stirring, so also of the Senses, and the ground of the bitter pain.

III. *Form Anguish, Perceivance.*

It is a cause of the Mind, wherein the Senses are moved and acted, the ground of the natural VVill, wherein the eternal VVill desireth to be manifested, that is, it will be a Fire or Light; In these three first Properties consisteth the foundation of Anger, and of Hell, and of all that is wrathful.

IV. *Fire, Spirit, Reason, Desire.*

In the Fire the unity appeareth, and is seen in the Light, that is in a burning love; and the wrath in the Essence of Fire. In Fire and Light consisteth the Life of all things [*viz.* in the Will thereof] let them be insensible, vegetable or rational things, every thing as the Fire hath its ground, either from the Eternal, as the Soul, or from the Temporary, as Astral Elementary things; for the Eternal is one Fire, and the Temporary is another.

V. *Form, Light, Love.*

This Property is the Fire of Love, or world of Power and Light, which in the Darkness dwelleth in it self, and the Darkness comprehendeth it not; in the Light the eternal Unity is substantial, that is an holy spiritual Fire, an holy Light, an holy Air, which is nothing else but Spirit, also an holy Water, which is the over-flowing Love of the unity of God, and an holy Earth, which is all powerful virtue and working: It is the true spiritual, angelical world of the divine Joy, which is hidden in this visible world.

VI *Form,*

VI. *Form, Sound, Voice, Word.*

Proceeding from the divine Powers, which is formed in the Love; the Sound is the understanding, wherein all the Properties understand one another.

VII. *Form, Essence, Being, Mansion.*

This seventh Property is rightly and truly called the ground or place of Nature, wherein the other Properties stand in one only ground, the Contents of the other six, in which they work as the Life doth in the Flesh, also it is a Food of the Fire, where the Fire draweth Essence for its sustenance, wherein it burneth, and the seventh is the Kingdom of the divine Glory. Not that the seventh Property is the Tincture, but it is the Body of it; the Power and Virtue of the Fire and Light is the Tincture in the substantial Body.

It is especially to be noted, that alwayes the first and seventh Properties are accounted for one, and the second and sixth, also the third and fifth, and the fourth is only the dividing, mark or bound. And yet all seven are but one; the last is the Body of the first; They are altogether only the manifestation of God, according to Love and Anger, Eternity and Time.

In the Desire is the original of Darkness, and in the Fire the eternal Unity is made manifest with the Light in the fiery Nature. Out of the fiery Property, and the property of the Light, the Angels and Souls have their Original.

The Darkness becometh substantial in it self, and the Light becometh also substantial in the fiery Desires; these two make two Principles, *viz.* God's anger in the darkness, and God's love in the Light, each of them worketh in it self, and there is only such a difference between them, as between Day and Night, and yet both of them have but one only ground, and the one is alwayes a cause of the other.

The

The visible World is the third Principle, that is, the third ground and beginning, this is out-breathed out of the inward ground, *viz.* out of both the first Principles, and brought into the Nature and Form of a Creature.

But according to the manifestation of the Trinity of God, there are but three Properties of Nature, the first is the Desire, which belongeth to God the Father, yet it is only a Spirit; but in the seventh Property the Desire is substantial.

The second is the divine Power and Virtue, and belongeth to God the Son; in the second Property it is only a Spirit, but in the sixth it is the substantial Power and Virtue.

The third belongeth to the holy Ghost, and in the beginning of the third Property, it is only a fiery Spirit, but in the fifth Property the great Love is manifested therein.

Now these are the seven Properties in one only ground, and all seven are equally Eternal, without beginning; none of them can be accounted the first, second third or last, but are equally Eternal.

We must represent this in a Typical way, that it may be understood, how the one is born of the other.

The ☿ *Seven Forms of Spirits, mentioned* Revelations Chap. 1.

☽ I. Harsh, desiring will.
☿ II. Bitter or stinging.
♂ III Anguish till the flash of Fire. } 1. *Dark World, a Similitude of it is a Candle.*

☉ IV. Fire { dark Fire. light Fire. } 2. *Fire World, a Similitude of it is the Fire of a Candle.*

Light

☿ ♂ V. Light or Love, whence the VVater of Eternal Life floweth.
☿ ☿ VI. Noise, Sound Mercury.
☽ ♄ VII. Substance or Nature.

3. *Light World, a Similitude of it is the Light of a Candle.*

The first Principle.

The dark World, or Fire of Wrath, hence God the Father is called an angry zealous jealous God, and a consuming Fire.

The second Principle.

The Light World, or Fire of Love, hence God the Son, the Word, the Heart of God is called a loving and merciful God.

The third Principle.

This World of four Elements, which is produced out of the two inward VVorlds [above said] and is a Glass of them, wherein Light and Darkness, Good and Evil are next, it is not Eternal, but hath a beginning and an end.

Of God the Father, Son, and holy Ghost.

WHen we consider the whole Nature, and its Property, then we see the Father. When we behold Heaven and the Stars, then we behold his eternal Power and Wisdom. So many Stars as stand in the whole Heaven, which are incomprehensible to Reason; so manifold and various is the Power and VVisdom of God the Father.

If a man would liken the Father to any thing, he should liken him to the round Globe of Heaven. Thou must not conceive here that the very Power, which is in the Father standeth in a peculiar severed part or place in the Father, as the Stars do in Heaven. No, but the Spirit shews, that all the Powers in the Father are one in another as one Power.

VVhen I think with my self what a many hundred thousand Miles above the stary Firmament, I find the eternal, unchangeable Unity is there, the only Eternal God, or that only

only Good, which a man cannot express-----His immensene[illegible] highth and depth no Creature, no, not any Angel in Heave[illegible] can search into it. But the Angels live in the Power of th[illegible] Father very meekly, and full of Joy, *and they alwayes si[illegible] in the Power of the* Father.

In the Fire God is called an angry God; but in the Ligh[illegible] or Love-fire, he is called the holy God; and in the dark Na[illegible]ture he is not called God. VVe must make distinction, eac[illegible] world hath its Principle and Dominion: and indeed all i[illegible] from one eternal Original; but it severizeth it self in a two-fold Source; a Similitude whereof we have in the Fire and Light, where the Fire *is painful and consuming, and the Light, meek and giving: And yet one were as nothing without the other.*

Of God the Son.

YOu must not think that the Son is another God then the Father, or that he is without or besides the Father. No, the Father and Son are not of such a Substance; he is eternally in the Father, he is the Heart in the Father, and the Father generateth him continually from Eternity to Eternity, and the Father and Son is one God, of an equal Beeing in Power and Omnipotence.

Now the Heaven and Stars, and the whole Deep between the Stars signifie the Father--- And the seven Planets signifie the seven Spirits of God, or the Princes of the Angels, among which Lord Lucifer *was one before his fall; which all were made out of the Father in the beginning of the Creation of Angels, before the time of this VVorld.*

Now as the Sun standeth in the midst betwixt the Stars, and the Earth, enlightning all Powers, and is the Light and Heart of all Powers, and is all the Joy *in this VVorld--- Even so the Son of God in the Father, is the Heart in the Father, and shineth in all the Powers of the Father, his Power is the moving springing Joy in all the Powers of the Father, and shineth in the whole Father as the Sun doth in the whole VVorld.*

Of

Of God the Holy Ghoſt.

The holy Ghoſt proceedeth from the Father and the Son, and is the third ſelf-ſubſiſting Perſon in the Deity: As the Elements in this World go forth from the Sun and Stars, and are the moving Spirit, which is in every thing in this World: So the Holy Ghoſt is the moving Spirit in the whole Father, and goeth forth from Eternity to Eternity continually from the Father and Son, and repleniſheth the whole Father; he is nothing leſs or greater then the Father and Son.

Here we cannot ſay with any ground, that God is three Perſons; but he is three fold in his eternal Generation, he begetteth himſelf in Trinity, having three manner of workings, and yet but one only Eſſence, as may be ſeen in the over-flown Power and Virtue in all things, but it is eſpecially repreſented to us in Fire, Light and Air, which are three ſeveral ſorts of workings, and yet but in one ground and ſubſtance.

And as we ſee that Fire, Light and Air ariſe from a Candle [though the Candle be none of the three, but a cauſe of them] ſo likewiſe the eternal Unity is the cauſe and ground of the eternal Trinity, which manifeſteth it ſelf from the Unity, and bringeth forth it ſelf in (firſt) Deſire or Will, which is the Father; ſecondly, Pleaſure or Delight, which is the Son; and thirdly, proceeding or out-going, which is the Holy Ghoſt.

Of the Creation of the holy Angels: and how an Angel and a Man is the Image of God.

The Powers in God do operate or Qualifie in that manner as in Nature, in the Stars and Elements, or in the Creatures--- No, you muſt not conceive it ſo, for Lord Lucifer in his Elevation made the Powers of impure Nature thus burning, bitter, cold, aſtringent, ſower, dark and unclean. But in the Father all Powers are mild, ſoft, like Heaven, very full of Joy; for all the Powers triumph in one another.

The quality of the VVater is not of such a condition or manner in God as it is in this world.

The bitter Quality qualifieth in the sweet astringent, or harsh and sower Quality, and the love riseth up from Eternity to Eternity. As all the Powers of God the Father rise up from Eternity to Eternity; so all the Powers rise up also in an Angel and a Man into the Head; for higher they cannot rise, for they are but Creatures, which have a beginning and an end.---And in the Head is the divine Council-Seat or Throne, and it signifieth God the Father. And the five Senses are the Counsellors which have their Influences out of the whole Body out of all Powers.

Now the five Senses always sit in Council in the Power of the whole Body, and when the Council's Decree is concluded, then the compacted or concruted Judge speaketh it out into its Centre or midst of the Body, as a word into the Heart; for that is the Fountain of all Powers, from which also it taketh its rise.

Now it standeth there in the Heart, as a self-subsisting Person, composed out of the Powers, and is a VVord and signifieth God the Son; and now it goeth out from the Heart into the Mouth, on to the Tongue, which is the sharpness, and that so sharpneth it, that it sendeth forth, and is distinguished according to the five Senses.

From what Quality soever the VVord taketh its original in, that Quality it is thrust forth upon the Tongue, and the power of the destruction or difference goeth forth from the Tongue, and that signifieth the Holy Ghost.

The Mouth signifieth that thou art an unalmighty Son of thy Father, whether thou art an Angel or a Man; for through the Mouth thou must draw into thee the power of thy Father if thou wilt live.

An Angel must do so as well as a man, though indeed he needs not to use the Element of Air in that manner as a man doth; yet he must attract into himself, through the Mouth, the Spirit, from which the Air of this World exisleth.

For

For in Heaven there is no ſuch Air, but the Qualities are very meek and joyful, like a pleaſant cheering breath of Wind. And this the Angel alſo muſt make uſe of, or elſe he cannot be a moveable Creature; for he muſt alſo eat of the heavenly Fruit through the Mouth.

Thou muſt not underſtand this in an earthly manner, for an Angel hath no Guts, neither Fleſh nor Bones, but is conſtituted and compoſed by the divine Power, in the ſhape, form and manner of a man, and hath all Members like man, except the Members of Generation and the Fundament, or going out of the Droſs; neither hath an Angel need of theſe. For man got his Members of Generation firſt in his doleful and lamentable fall.

An Angel ſendeth forth nothing but the divine Power, which he taketh in at the Mouth, wherewith he kindleth his Heart, and the Heart kindleth all the Members, and that he ſendeth forth from himſelf again at the Mouth when he ſpeaketh and praiſeth God.

But the heavenly Fruits which he eateth are not Earthly; and though they are of ſuch a form and ſhape as the Earthly are, yet they are meer divine Power.

Indeed it is moſt certain and true, that there are all manner of Fruits, Plants and Flowers in Heaven, as in this World, and not meerly Types and Shadows: As the Angels are, ſo are the Vigitation and Fruits, all from the divine Power.

Theſe heavenly Sprouts and Springings thou muſt not wholly liken to this World; for there are two Qualities in this world, a good and an evil, and many things grow through the Power of the evil Quality, which doth not ſo in Heaven.

For Heaven hath but one Form or manner, nothing groweth there which is not good; only Lord *Lucifer* hath deformed and dreſſed this World in that manner.

WHen God Almighty had decreed in his Counc that he would make Angels and Creatures ou of himſelf, then he made at firſt three Kingly Govern ments or Dominions anſwerable to the number of th holy Trinity, and each Kingdom had the order or ordi nance Power and Quality of the divine Beeing.

Firſt, Prince *Michael*, ſignifieth the great Strength and Power of God, and is created according to God the Father, that circumference, or ſpace Region, or Pro vince, wherein he and his Angels are created, is his Kingdom which is above the created Heaven.

Secondly, Prince *Lucifer* this high and mighty glori ous beautious King loſt his right Name in the fall. He was created according to the quality, beauty and condition of God the Son, and was bound to and united with him in Love, and his Heart alſo ſtood in the centre of Light, as if he had been God himſelf, and his Beauty and Brightneſs well tranſcended all. For his circumference Conception or chiefeſt Mother was the Son of God----his Court, Province, Place or Region wherein he dwelt with his whole Army or Company, and wherein he is become a Creature, and which was his Kingdom, is the created Heaven, and this World wherein we dwell with our King Jeſus Chriſt.

For our King ſitteth in divine Omnipotence, where King *Lucifer* did ſit, and on the kingly Throne of ex pulſed *Lucifer*, and the Kingdom of King *Lucifer* is now become his. O Prince *Lucifer!* how doſt thou reliſh that?

Lucifer had ſtill been an Angel, if his own Will had not introduced him into the Fires Might, deſiring to domineer in the ſtrong fiery Might.

Thirdly, *URIEL* is a gracious amiable bleſſed Prince and King, he hath his Name from the flaſh, or going forth of the Light, which ſignifieth rightly God the holy Ghoſt.

For

For as the Holy Ghoſt goeth forth from the Light, and formeth, figureth, and imageth all, and reigneth in all; ſuch alſo is the power and gracious amiable bleſſedneſs of a Cherubim, who is the King and Heart of all his Angels, that is, when his Angels do but behold him, they are all then affected and touched with the Will of their King.

Theſe three Kingdoms together contain ſuch a deep, as is not of any human number, nor can be meaſured by any thing; yet you muſt know, that theſe three Kingdoms have a beginning and end; but that God that hath made theſe three Kingdoms out of himſelf, is infinite and hath no end.

And the three Kingdoms are circular, round about the Son of God, neither of them is further or nearer to the Son of God, for the one is equally as near about the Son of God as the other.

From this Fountain, and from all the Powers of the Father goeth forth the Holy Ghoſt, together with the Light and Power of the Son of God, in and through all Angelical Kingdoms or Dominions, and without, beyond, and beſides all the Angelical Kingdoms, which no Angel or man is able to ſearch or dive into.

Neither have I any purpoſe to conſider of it further, much leſs to write; but my Revelation reacheth even into the three Kingdoms, like an Angelical Knowledge.

Here you muſt know, that the *Angels* are not all of one Quality, neither are they equal or alike one to another in Power and Might: Indeed every Angel hath the Power of all the ſeven qualifying or fountain Spirits. But in every one there is ſomewhat of one Quality more predominant and ſtrong then another, and according to that Quality he is glorified alſo.

As the Flowers in the Meadows do every one receive their Colour from their Qualities, and are named alſo according to their Qualities; ſo are the holy Angels alſo. But the King is the Heart of all the Qualities, and hath

his Court or Residence in the midst or centre, like a Fountain; and as the Sun standeth in the midst among the Planets, and is King of the Stars, and the Heart of Nature in this World, so great also is a Cherubim or King of Angels.

We are not to understand, that the holy Angels dwell only above the Stars without the place of this World: Indeed they dwell without the Dominion and Source of this world, but in the place of this world; also eit there is no place in Eternity, the place of this world, and also the place without this world is all one to them.

We men see not Angels and Devils with our Eyes, and yet they are about us, and among us, the reason is because they dwell not in the Source and Dominion of our world.

We understand that evil and good Angels dwell near to one another, and yet there is the greatest immense distance [between them] for the Heaven is in Hell, and the Hell is in Heaven, and yet the one is not manifest to the other; and although the Devil should go many Millions of Miles, desiring to enter into Heaven, and to see it, yet he would be still in Hell, and not see it; also the Angels see not the Darkness, for their sight is meer Light of divine Power; and the Devils sight is meer Darkness of God's Anger: The like also is to be understood of the Saints, and again of the Wicked.

Their agillity or nimbleness is as swift as the Thoughts of a man; yea, as the divine Power it self is, yet one Angel is more swift then another, and that answerable according to their Quality---Now upon the seventh Spirit of God their Foot doth stay, which is solid like a Cloud, and clear and bright as a Christaline Sea, where they walk upward and downward which way soever they please.

In that seventh Spirit also riseth up the heavenly Suits and Colours, and whatsoever is apprehensible.

Antiquity

Antiquity hath repreſented the Angels in Picture, like men with Wings; but they have no need of any Wings, yet they have Hands and Feet as men have, but after a heavenly manner and kind— At the day of the Reſurrection from the dead, there will be no difference between Angels and men, they will be of one and the ſame kind or Form, and our King Chriſt clearly teſtifieth the ſame; To whom ſhall I liken the Angels, they are like to little Children that walk in the Fields among the Flowers, and pluck them, and make curious Garland of them; they take one another by the Hand, and walk together, and rejoyce together.

Here is nothing but a cordial, meek and gentle Love, a friendly courteous Diſcourſe, a gracious, amiable and bleſſed Society, where the one always delighteth to ſee the other, and to honour one another. They know of no Malice, cunning Subtilty or Deceit, but the divine Fruits and pleaſant Lovelineſs is common among them.

And know, that we ſpeak from a true ground, and not from conjecture, that God created Angels and men to his own Joy.

Of the Myſtery of the Creation, and of the outward World.

SEeing the Prince of the Hierarchies [when he ſate in the heavenly Eſſence in the Reſt] did fall, and aſpired for the centre of the eternal Nature, he was caſt into the darkneſs, and God by his motion created him another Prince out of this place [but without divine underſtanding] for a Ruler in the Eſſence, and this is the Sun.

From this place proceeded in the divine motion the ſeven Properties of Nature [underſtand the Planets] which govern the eſſential Beeing in good and evil [in which [Eſſence] *Lucifer* ſat, and whence he was caſt] and loſt his dominion in the Eſſence.

Now

Now observe.

The Sun hath its own Royal Place to it self, and doth not go away from that place where it came to be at first; as some suppose, that it runneth round about the Globe of the Earth in a Day and a Night, and some of the Astrologers also write so: Here I shall have Adversaries enough that will be ready to censure me, and say, Astrologers understand it better, who have writ of such matters; and they will look upon this great opening as a Cow looks upon a new Barn-door.

But that I write otherwise then Astrologers in some things, I do it not out of supposition, doubting whether it be so or no; I dare make no doubt herein, neither can any man instruct me herein: I have not my Knowledge by study.

Now this Opinion or Suppositon is not right, but the Earth roveth [or turneth] *it self about, and runeth with the other Planets as in a Wheel round about the Sun: The Earth doth not remain staying in one place, but runeth round in a Year once about the Sun, as the other Planets* [viz. Venus *and* Mercury] *that are next the Sun; but* Saturn *and* Jupiter, *as also* Mars, *by reason of their great Orb circumferenee, cannot do it, because they stand so high above, and far distant from the Sun.*

The other Planets are peculiar Bodies of their own, which have a Corporeal Propriety of themselves, and are not bound to any fixed place, but only to their Circles, Orb or Sphere, wherein they run their Course; but the Sun is not such a Body, but is only a place or Locality kindled by the Light of God.

Understand: the place where the Sun is, is such a place as you may chuse or suppose any where above the Earth, And if God should kindle the Light by the Heat, then the whole World would be such a meer Sun, for the same Power where the Sun standeth is every where all over, and before the time of Wrath it was every where all over the place of this World, as light as the Sun is now, but not so intolerable:

For that Heat was not so great as in the Sun, and therefore the Light also was very meek—So that man should not dare

dare to say, that the Sun is an open Gate of the Light of God, but is as the light in a man's Eye, whereas also the place of the Eye belongs to the Body, but the Light is distinct from the Body.

The Stars are the Powers of the seven Spirits of God, for when the Wrath of God was kindled by the Devil in this world, then the whole House of this world, in Nature, or the outermost Birth or Geniture, was as it were benumed or chilled in Death, from whence the Earth and Stones came to be.

The Stars are arisen or proceeded out of the kindled House of God's wrath, for the whole House is benumed in Death as the Earth is, whence the Stars also subsist in Wrath and Love.

Before the times of the created Heavens, the Stars and Elements, and before the creation of Angels, there was no such Wrath of God, no Death, no Devil, no Earth nor Stones, neither any Stars, but the Deity generated it self very meekly and lovingly, and formed, figured, and framed it self in Ideas, Shapes and Images, which were incorporated according to the qualifying or fountain Spirits in the generating.

Of the Earth, &c.

THe Earth is come from the corrupt Saliter of the outermost Birth or Geniture----For on the first Day God drove together [or compacted] the corrupt Saliter which came to be so in the kindling of the Wrath.

In this driving together, or compaction of the corrupt wrath Saliter, was King Lucifer also as an impotent Prince, together with his Angels driven into the hole of the Wrath-Saliter, into that place where the outward half dead Comprehensibility is generated which is the place or space, in, upon, & above the Earth up to the nature Goddess the Moon----So far reacheth their extent now till the last Day, and then they will get a House in that place where the Earth now is and standeth [that is in the outermost Birth in the Darkness] and this will be called the Burning Hell.

For Nature was very rarified and thin, or transparent, and

all ſtood meerly in Power. and was in a very pleaſant h
temper; But as ſoon as the Fight began in Nature with t
proud Devil, Nature got a two-fold Source, and the oute
moſt Birth or Geniture in Nature was kindled in the wrat
Fire, which is called the Wrath of God, or the Burning Hel

But Now when this was done, the Deep became clear, a
with the hidden or concealed Heaven, the Light was ſeparate
from the Darkneſs, and the Globe of the Earth in the grea
Wheel of Nature, was roled or turned once about, and then
paſſed the time of one Revolution, or of one Day.

In the duration of the ſecond Day began the ſharp ſepara
tion, and the incomprehenſible cliff between the Wrath an
the Love or Light was made: And ſo King Lucifer firmly
ſtrongly, or faſt bolted up into the Houſe of Darkneſs, and wa
reſerved to the final Judgment.

And ſo alſo the Water of Life was ſeparated from th
Water of Death, yet in that manner as that they hang to
gether in this time of the World as Body and Soul, and ye
neither of them comprehend the other; the Firmament is th
cliff or gulf between Time and Eternity.

But that God calleth it Heaven, and maketh a diviſion o
the Waters, gives us to underſtand, that Heaven is in the world
and the world is not in Heaven, the Water above the Fir
mament is in Heaven, and the Water under the Firmament
is the external material Water; the palpable water is Death,
and the impalpable is the Life.

Moſes ſaith, God created Heaven and Earth, and all
Creatures in ſix days, and reſted on the ſeventh; yet God
needed no Reſt, for he hath wrought from Eternity, and he
is a meer working Power and Virtue; the underſtanding lieth
hidden in thoſe Words; could not he have made all his Works
in one day? Neither can we properly ſay, there was any Day
before the Sun was; for in the Deep there is but one day
[in all.]

Therefore the meaning lieth hidden; he underſtandeth by
each days workings, the manifeſtation of the ſeven Proper-
ties: for he ſaith, In the beginning God created He
and Earth

This visible World is sprung from the spiritual World, and is only an Effluence of the seven Properties, for it proceedeth out of the six working Properties, but in the seventh [that is in Paradise] it is in rest, and that is the eternal Sabboth of Rest, wherein the divine Power and Virtue resteth; for the seventh day was the true Paradise [understand it spiritually.]

That is the Tincture of the divine Power and Virtue, which is a temperament; this pierced through Properties, and wrought in the seventh, that is in the substance of all the other.

Now it may be asked, *Why did not God bolt up the Devil instantly, and then he had not done so much Mischief?*

Answer; This was Gods purpose, and that must stand, which is, he would re-edifie out the corrupted Nature of the Earth, or build again to himself an angelical Host or Army, *viz.* a true Body, which should subsist eternally in God----It was not God's intention at all to let the Devil have the whole Earth for an eternal dwelling-House; but only the death and fierceness of the Earth, which the Devil had brought into it.

Now if he should have instantly left it to the Devil for an eternal dwelling House, then out of that place a new Body could not have been built: Now what Sin had that space, place or room, committed against God, that it should stand in eternal shame? Sure none: and therefore that was unequal to be so. Also the purpose of God was to make a curious excellent *Host* or *Army* out of the Earth, and all manner of Images, Ideas and Forms; for in and upon that all should spring, and generate themselves anew, as we see in Minerals, Oars, Stones, Trees Herbs and Grass, and all manner of Beasts after a heavenly Form----And though these Imagings were transitory, being they were not pure before God, yet God would in the end of this Time extract and draw forth the Heart and the Kernal out of the new Birth or

Geniture, and ſeperate it from Wrath and Death.

But the Death of the Earth, and the VVrath therein ſhould be Lord *Lucifer's* eternal Houſe, after the accompliſhment of the new Birth or Geniture, in the mean while Lord *Lucifer* ſhould lie captive in the Darkneſs in the deep above the Earth; and there he is now, and may very ſhortly expect his portion.

Of the Divine Manifeſtation.

GOd is the eternal immenſe incomprehenſible Unity, which manifeſteth it ſelf, in it ſelf, from Eternity to Eternity, by the Trinity, and is Father, Son and holy Ghoſt in a three-fold working.

The firſt Effluence and manifeſtation of this Trinity is the eternal VVord or out-ſpeaking of the divine Power and Virtue---The firſt out-ſpoken Subſtance from the Power is the divine VViſdom, which is a ſubſtance wherein the Power worketh.

The Angels and the Soul proceed from God's Eſſences; from the whole Tree, the Angels from two Principles; and the Soul with the Body of the outward Life from three Principles; and therefore Man is higher then the Angels, if he continue in God.

The inward eternal working is hidden in the viſible world, and it is in every thing, and through every thing, yet not to be comprehended by any thing in the things own Power; the outward Powers and Virtues are but the Paſſive, and the Houſe in which the inward do work.

All the other worldly Creatures are but the Subſtance of the outward world, but man, who is created both out of Time and Eternity, out of the Beeing of all Beeings, and made an Image of the divine manifeſtation.

The eternal manifeſtation of the divine Light is called the Kingdom of Heaven, and the habitation of the holy Angels and Souls. The fiery Darkneſs is called Hell, or God's anger, wherein the Devils dwell together with the damned Souls.

In

In the place of this world Heaven and Hell are present every where, but according to the inward ground. Inwardly the divine working is manifeſt in God's Children; but in the Wicked, the working of the painful darkneſs.

The place of the eternal Paradiſe is hidden in this world, in the inward ground, but manifeſt in the inward man, in which God's power and virtue worketh.

There ſhall periſh of this world only the four Elements, together with the ſtary Heaven, and the earthly Creatures, *viz.* the outward groſs Life of all things. The inward Power and Virtue of every Subſtance remaineth eternally.

Of Man, who is made after the Image and Similitude of God.

THe whole Body, with all its parts, ſignifie Heaven and Earth.

The inward hallowneſs in the Body of man, with the Wind-pipe and Artaries, wherein the Air qualifieth or operateth, ſignifieth the Deep betwixt the Stars and the Earth, wherein Fire, Air and Water qualifie in an Elementary manner, and ſo the warmth of the Air and Water qualifie alſo in the Wine-pipe and Arteries, as they do in the Deep above the Earth.

The *Fleſh* ſignifieth the Earth, and is alſo from the Earth---The *Blood* ſignifieth the Water, and is from the Water----The *Breath* ſignifieth the Air, and is alſo Air.

The *Veins* ſignifie the powerful flowings out from the Stars, and are alſo the powerful out-goings of the Stars; for the Stars, with their power, reign in the Veins, and drive forth the form, ſhape and condition of men.

The *Entrals* or *Guts* ſignifie the operation of the Stars, or their conſuming of all that which is proceeded from their Power; for whatſoever themſelves have made, that they conſume again, and remain ſtill

ther

their virtue and power; and so the Guts also are the consuming of all that which man thrusteth and stuffeth into his Guts, even all whatsoever groweth from the power of the Stars.

The *Heart* in man signifieth the Heat, or the Element of Fire, and it is also the Heat; for the heat in the whole Body hath its original in the Heart.

The *Feet* signifie near, and afar off: for near and afar off are all one in God; and so man by means of his Feet can come and go near, and afar off; let him be where he will, he is in Nature neither near nor afar off, for in God these are one thing.

The *Hands* signifie God's Omnipotence: for as God in Nature can change all things, and make of them what he pleaseth, so man also can with his Hands change all that which is grown in Nature, and can make with his Hands out of them what he pleaseth: he ruleth with his hands the Work, and being of the whole Nature, and so they very well signifie the Omnipotence of God.

The whole Body to the Neck signifieth the round Circle or Sphere of the Stars, as also the Deep within or between the Stars, wherein the Planets and Elements reign.

The *Head* signifieth Heaven, it containeth the five Senses, viz. *Seeing*, *Hearing*. *Smelling*, *Tasting*, and *Feeling*, wherein the Stars and Elements qualifie, and therein existeth the Syderial, or heavenly stary or astral and natural Spirit in Men and Beasts; in this, floweth forth Good and Evil, for it is the House of the Stars.

Such power the Stars borrow from Heaven, that they can make in the Flesh a living and moving Spirit in man and Beast. The moving of the Heaven maketh the Stars moveable, and so the Head also maketh the Body moveable.

Note, The Syderial Body is the highest, excepting the

the Divine in man; the Elemental Body is only its Servant or dwelling-Houſe, as the four Elements are only a Body or Habitation of the dominion of the Stars.

The elemental Spirit and Body is inanimate, and void of underſtanding, it hath only Luſt and Deſire in it. Vegetation is its right Life: the inward Light, and Power of the Light, giveth in man the right divine underſtanding: But there is no right divine apprehenſion in the Syderial Spirit: The Syderial Body dwelleth in the Elemental, as the light world in the darkneſs, it is the true rational Life of all Creatures.

Of the firſt Man Adam, *before, and after the Fall.*

ALl things of this world have a two-fold Body, *viz.* an Elemental, from the Fire, Air, Water and Earth, and a ſpiritual Body from the *Aſtrum*; and likewiſe a two-fold Spirit, the one Aſtral, the other Elemental.

Man only among all the earthly Creatures hath a three-fold Body and Spirit; for he hath alſo the internal ſpiritual World in him, which is likewiſe two-fold, *viz.* Light and Darkneſs, and alſo corporeally and ſpiritually this Spirit is the Soul, but this Body is from the VVater of the holy Element, which dyed in *Adam*, that is, diſappeared as to his Life.

Now when God created the Earth, he founded its time when he would keep the Judgment, and ſever the evil from the good, and give the evil for an Habitation to the apoſtate Prince; but being the good in the Occluſe Earth was without heavenly Creatures [ſeeing its Prince was caſt out] God created *Adam* another Hirarch out of this good Ens, to be a ruler of this place, and hence came the Devil's envy againſt man, and all good Creatures of this world.

The firſt Free-will which was breathed into *Adam*, was good; indeed it was both from God's love and anger, *viz.* from the centre of the eternal pregnatreſs

of

of the eternal ſpiritual Nature; but it had the underſtanding in it to rule and govern it ſelf, ſo as it might ſtand and ſubſiſt eternally.

But the crafty diſtemper or infection, introduced by the Devil, was in the Ens of the Earth, whence [or whereof] *Adam*'s outward Body was framed: Into this earthly Ens the Devil brought his deſire by the Serpents crafty Ens. So that the *Lubet* aroſe in the Ens of the Body, whereinto the firſt free-will of the inſpired Soul entred, and aſſumed the *Lubet* of the Body, and introduced this Lubet into a Deſire or Subſtance.

And out of this Subſtance another ſelf-ful VVill did now ariſe, *viz.* a Baſtard, a falſe Serpent-Child; and this Baſtard *Adam* did originally propagate to his *Eve*, and *Eve* to her Son *Cain*, and ſo one man to another; thus we have now in this earthly Fleſh this ſame falſe will, proceeded from the Serpent's ſubſtance, whereunto the Devil introduceth his Deſire, and tempteth us, and continually maketh us luſt and long after the deviliſh Property, *viz.* Pride, Covetouſneſs, Envy and Anger.

Thus the Devil rideth in and upon Body and Soul [of man] but now the firſt introduced Free-will which God breathed into Adam, *lieth yet in all men. For it is the true real Soul, the centre of the Fire and Light, a ſpark of the divine Power and Omnipotence, but wholly hemed in, and captivated in this wicked introduced Baſtard.*

For Prince Lucifer *by his falſe Imagination had tainted the Limus of the Earth before the Compaction [or Creation] it was the place of his Hirarchies; now the outward Body of man was taken out of the Limus of the Earth, in the* Verbum Fiat, *and formed according to the property of the human Life, which was in the Word.*

Thus Adam's *Fleſh was half Earthly, and half heavenly, whence he luſted againſt the Command and VVill of God; this is, as* Paul *ſaith.* The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh-----Adam's *Spirit alſo by*

by the Imagination hath brought a Power into the Earth, and ſo the Matrix of Nature gave him what he would have.

He muſt be tempted to try whether he would ſtand an Angel inſtead of Lucifer *; and therefore God created him not barely an Angel, ſo that if he ſhould fall, and not ſtand, he might help him: So that he might not periſh in the fierce Wrath, as* Lucifer *did, therefore he was created out of Matter, and his Spirit introduced into the Matter,* viz. *into a Sulpher of Water and Fire, that God might again exgenerate a new Life unto him, as a fair pleaſant ſmelling Bloſſom ſpringing out of the Earth.*

For God ſaw very well, according to the property of his Wrath, that man would fall, but he would bring him again through, and in the Name Jeſus, *through the corruptible Death into the royal Kingdom, whence* Lucifer *was fallen, in whoſe ſtead the man Chriſt, God and Man in one perſon, ſhould ſit as Hirarch, High-Prieſt, or the great Prince of men.*

Poor man did not fall out of a reſolved purpoſed Will, but through the poyſonous venomous Infection of the Devil, elſe there had been no remedy for him. Neither hath man brought the Malignity and Venom into the Birds, Beaſts, Worms, Stones, Vegetables, *and all Creatures, but* Lucifer *hath made the houſe of Love to be a houſe of eternal Enmity, the houſe of Light to be a houſe of Darkneſs,* &c. *otherwiſe, if man had brought Malignity and Wrath into all Creatures, then he could never have looked for Mercy at God's hands, no more then the Devil.*

Adam *did not deſire to prove the firſt Principle, as* Lucifer *had done, but his luſt was only bent to taſte, to prove Evil and Good,* viz. *the vanity of the Earth, the outward Soul was awakened, ſo that the hunger entred into its Mother, where from it was drawn, and introduced into another Source.*

And when this Hunger entred to eat of Evil and Good, then the deſire in the Fiat *drew forth the Tree of Temptation, and ſet it before* Adam, *then came the ſevere Command from God*---Thou ſhalt not eat of the Tree of the Know-

ledges of Good and Evil, in that day thou eateſt there of thou ſhalt dye the Death.

But that Moſes *ſaith,* The Tree of Life ſtood in the midſt of the Garden; *and preſently next after ſetteth down* and the Tree of Knowledge of Good and Evil: *Here lieth the Vail before* Moſes *his Eyes, and the earthly ſinful man cannot behold him. The precious Pearl lieth in the* [*knowledge of*] *the difference of theſe two Trees, and yet it is but only one, but manifeſt in two Kingdoms----He ſaith* the Tree of Life, *thereby he underſtandeth the Property of the eternal Life in the Tree,* viz. *the ſecond Principle; and by the Words,* of the Tree of Knowledge of Good and Evil, *he underſtandeth the wrath of the Anger of God, which was manifeſt by the Eſſence of the outward World, in earthlineſs, in the Tree of which* Adam *ſhould not eat; for he ſhould have eaten with the inward Mouth, and not with the earthly Deſire, but with the heavenly, for he had ſuch Fruit growing for him, which the inward Mouth could enjoy; indeed the outward Mouth did alſo eat thereof, but not into the Worms Carkeſs, for as the Light ſwalloweth up the Darkneſs, ſo the Cœleſtial ſwallowed up the Terreſtrial, and changeth it again into that whence it proceeded.*

Adam *was a man, and alſo a Woman, and yet none of them* [*diſtinct*] *but a Virgin full of Chaſtity, Modeſty and Purity,* viz. *the Image of God he had, both the Tinctures of the Fire and Light in him, in the Conjunction of which the one Love,* viz. *the Virginal centre ſtood, being the fair Paradiſical Roſe-Garden of delight, wherein he loved himſelf; as we alſo in the Reſurrection of the Dead ſhall be ſuch as Chriſt telleth us, That we ſhall be like the Angels of God, yet not only pure Spirit, as the Angels, but in heavenly Bodies, in which the ſpiritual angelical Body inhabiteth, even ſuch a man as* Adam *was before his Eve, ſhall ariſe again, and eternally poſſeſs Paradiſe, not a man or woman, but as the Scripture ſaith, they are Virgins.*

Adam *before his* Eve, *had not ſuch a beaſtial Body as we now have. For if God had created him unto the earthly corruptible*

ptible naked ſick toilſom Life, then he had not brought him to Paradiſe; *if he had deſired or willed the beaſtial Copulation and Propagation, then he would in the beginning ave created Man and Woman, and both Sexes had come orth in the* Verbum Fiat, *into the diviſion of both Tinctures, as it was in other earthy Creatures.*

Every Creature in its arival to this world, bringeth its cloathing from its Dam, but man cometh miſerable, naked, ſhiftleſs in deepeſt Poverty and Unability, and cannot help himſelf, which both ſufficiently ſhow unto us, that he was not created of God into this Miſery, but in his Perfection, as all other Creatures were, which Perfection the firſt man fooled away [or loſt] by falſe Luſt.

Now Adam [*if he had ſtood*] *ſhould have generated or brought forth after a Magical manner, which had been thus effected*] *not by a ſundry peculiar iſſue from* Adam's *body as now. But as the Sun thorow-ſhineth the Water, and rends it not, even ſo to the ſpiritual Body,* viz. *the Birth had been brought forth, and in its coming forth had been ſubſtantial without Pains, Care and Diſtreſs in a great joyfulneſs and delight.*

Which after when Venus's *Matrix was taken from* Adam, *and formed into a Woman, muſt be done through ſorrow, pangs and diſtreſs, as God ſaid to* Eve, Thou ſhalt now bring forth Children in Sorrow, and thy Will ſhall be ſubject to thy Husband. *Wherefore? becauſe it was ſprung forth from the mans Will.* Eve *was half the* Adam, viz. *the part wherein* Adam *ſhould have loved and impregnated himſelf, the ſame, when as he ſtood not, was taken from him in his Sleep, and formed into a Woman.*

But that the fall might not proceed [or come] from the divine appointment, God made man perfect, and created and ordained him unto Paradiſe, and forbad him the falſe Luſt, which the Devil ſtirred up through the Limus of the Earth in Adam's *outward Body, with his falſe Imgination and hungry deſire.*

And Adam *was forty days in Paradiſe [before his* Eve

was made] in the Temptation, if he had ſtood ſtedfaſt, as God had ſo confirmed him to Eternity.

But the breaking [or dividing] of *Adam*, when the woman was taken out of him, is the breaking or bruiſing of Chriſt's Body on the Croſs, from the ſixth Hour unto the ninth, for ſo long was the *Fiat* in *Adam's* Sleep, in the ſeperating of the Man and VVoman, for in ſuch a ſpace of time the VVoman was compleatly finiſhed [or brought forth] out of *Adam* into a Female Perſon [or Image] She is not taken only and wholly out of *Adam's* Fleſh, but out of his Eſſence, out of the Female part, ſhe is *Adam's* Matrix.

Now when the pregnant Matrix was taken from *Adam*, the woman was every way formed with ſuch Members for propagation as ſhe is at this day, and ſo *Adam* alſo; for before, when *Adam* was Male and Female, he needed no ſuch Members, for his Birth was Magical, his Conception moving in the Matrix [was to be] done through Imagination.

And the beaſtial worms Carkeſs of the Bowels, with the formation of other inward principal Members, pertaining to the earthly Life, was hung upon *Adam* inſtead of the Female Matrix, and the like worms Carkeſs was alſo hung upon the VVoman, inſtead of the heavenly Limbus; of which the poor Soul is to this day aſhamed, that it muſt bear a beaſtial Form on the Body, and propagate as the Beaſts do.

Now then *Adam* and *Eve* ſtanding thus, as man and wife in *Paradiſe*, and having yet the heavenly Source and Joy, though mixed, the Devil could not endure that, for his Envy was too great: and ſeeing he had brought down *Adam's* Angelical form, he looked now upon *Eve*, viz. the VVoman out of *Adam*, and perſwaded her to the evil Fruit, and ſhe did eat and gave to *Adam*.

This is the Bit upon which Heaven and Paradiſe departed, where the Cherubim, *viz.* the cutter off with the

the naked Sword came, and ſtood before the Door—— His Sword was that of the deſtroying Angel, which now cutteth man with Heat, Cold, Sickneſs, Neceſſity and Death, and at laſt cutteth off the earthly Life from the Soul.

But though the outward Figure was juſt ſo, yet it hath far another *A, B, C*, internally; the natural man without God's Light, underſtands nothing thereof.

This Sword is in man, when man converteth and entreth into Sorrow for his committed Sins, and caſteth away Vanity, and ſtepeth into the Infants Shirt——In this Anxious ſorrowful Gate of true Repentance the Angel ſtandeth with the Fire-flaming Sword, and the Virgin-Bud forceth quite through this Sword into *Paradiſe*, viz. into the Life of Chriſt, and groweth forth through this Sword.

And now the Virgin-Child ſtandeth with its fair Roſe in the new Plant in *Paradiſe*, and the poor Soul which begetteth this Child, ſtandeth the whole time of this Life under the reach and ſwing of this Fire-Sword, and is faſt bound with a Band to the groſs Beaſt in the outward World [*viz.* this worms Carkeſs] where the Virgin-child is ſufficiently thruſt at, and wounded with this Fire Sword: For the Fire-Soul, which in the Fire-Sword of God's anger, is bound to the Serpent-Monſter, doth daily amuſe it ſelf upon the Serpent-Monſter, and ſinneth, and even then this Fire-Sword doth cut away the Sins, and devours them into God's anger, where they are examined and judged.

Now God hath curſed the Earth for man's ſake, ſo that *Paradiſe* ſpringeth no more through the Earth, for it is become a Myſtery, and yet it is continually there; and into that Myſtery the Souls of the Saints depart, when the earthly Body ſeperateth it ſelf from the Soul.

It is in this world, and yet is out of this world; for this world's Quality or Source toucheth it not: the whole world would have continued to be *Paradiſe*, if *Adam* had

continue

ontinued in Innocency; but when God pronounced he Curſe, then *Paradiſe* departed.

For God's curſing is fleeing, not departing away but a fleeing, or] a going into another Principle, viz. into himſelf.

Adam ſaid, *I am naked, and afraid*; Of what was he afraid? he felt in himſelf the world of God's anger, and feared that it would wholly enkindle it ſelf, and devour him, as happened to *Lucifer*: therefore he trembled at the Call of the holy Voice, as the Anger trembleth at the Love.

Indeed he was naked, but knew it not, till they did eat the earthy Fruit, and then their Eyes were opened, for the heavenly Virgin of God's wiſdom departed from them, and then they firſt felt the Kingdom of the Stars and Elements.

Man had no ſuch beaſtial Fleſh before the Fall, but heavenly Fleſh; no *heat*, nor *froſt*, no *ſickneſs*, nor *miſhape*, or *miſchief*, alſo no *fear* could touch or terrifie him, his Body could go through Earth and Stone uninterrupted by any thing; for that could be no eternal man which earthlineſs could limit.

The Devil was indeed an Angel, and *Adam* an Image of God, they had both the Fire and the Light, as alſo divine Wit, Ingenuity or underſtanding in them: Why did the Devil imagin according to the Fire, and *Adam* according to the Earth? They were free: The Light and Power drew not the Devil into the Fire, but the fierce wrath of Nature. Why did the Spirit aſſent to be willing what ſoever the *Magia* maketh it ſelf that he hath? The Devil made himſelf Hell, and that he hath; and *Adam* made himſelf Earth, and that he is. But can a man make of himſelf what he will? he hath both before him the Fire and the Light; Will he be an Angel in the Light? then God's Spirit in Chriſt helpeth him to the Society of the angelical Quire. But will he be a Devil in Fire? then God's anger helpeth him into the Abiſs to the Devil.

Now

Now obſerve further.

God ſaid to the Serpent, the old Devil, *Seeing thou haſt done this, curſed art thou.* And to the creaturely Serpent, which muſt now become a Creature; for the Devil had turned himſelf into the form of a Serpent therefore muſt the Serpent alſo continue, to it he ſaid *Thou ſhalt go upon thy Belly, and eat Earth.* Seeing it had ſeduced man, ſo that he was become earthly, therefore ſhould alſo the Devil's Image be earthly, and devour the fierce wrathful Source or Quality, *viz.* Poyſon that ſhould now be its Source or Quality.

And here we are to know, that the Devil figured or framed to himſelf the Serpent's Image from the Conſtellations and Elements through his Imagination; ſo he had great Power till the Lord wholly curſed him, and ſet the dear Name *Jeſus* for a mark, or limit of ſeperation, and there his great Power was laid.

Adam was the only man that God created, *Eve* his Wife God would not create; Generation was to be out of one only---But ſeeing he fell, ſo that God muſt make him a Wife, then came the Covenant and Promiſe again upon one only, that all ſhould be regenerate and new Born again out of one only, *viz.* out of the ſecond *Adam*, not out of the *Virgin Mary*, but out of Chriſt the heavenly *Adam.*

God ſet his purpoſe in *Adam's* Child, and brought his Imagination into the periſhed Image, and impregnated the ſame with his divine Power and Subſtantiality, and converted the Soul's will out of the Earthlineſs into God, ſo that thus *Mary* became impregnated with ſuch a Child as *Adam* ſhould have been impregnated with---Which Self-ability could not effect, but ſunk down, into Sleep, *viz.* into the *Magia*, where then the VVoman was made out of him, which ſhould not have been made, but *Adam* himſelf ſhould have impregnated in *Venus's* Matrix. and have generated Magically. But ſeeing that

might

might not be, therefore was *Adam* divided, and his own Will of great might and power was broken in him, and shut up in Death.

But now [*Adam* being divided] the Man longeth after the Matrix of the Wife, and the VVife after the Limbus of the Man---The woman hath a watry Tincture, and the man a fiery, the man soweth Soul, and the woman Spirit, and both sow Flesh, *viz.* Sulpher, therefore is Man and VVife but one Body, and make together a Child.

And therefore ought to continue together, if they once mix---VVhosoever mixeth with another, or seperateth from one another, they break the Ordinance of Nature, and such a one is like the bruite Beasts, and considereth not that in the Seed the eternal Tincture lieth, wherein the divine Substantiality lieth hid. Also that is a work which will follow after man in the Shadow, and its Source or Quality will one day be made stirring in the Conscience.

Of the Soul's original, with its Essences, Substance and Property.

THe Soul is a Life awakened out of the Eye of God, its original is the Fire, and the Fire is its Life---This is the greatest wonder that the Eternity hath wrought, that it hath made the eternal a corporeal Spirit, which thing no Sense can find out, and it is unfathomable to us.

For no Spirit can sound it self, it seeth well the Deep, even into the Abiss, *but it comprehendeth not its Maker; it beholdeth and diveth into him indeed, but it knoweth not its own making; this is only hidden to it, and nothing else, therefore here we are commanded to be silent, and dive no further.*

The Essences of the Soul came out of the centre of Nature, out of the Fire, with all Forms of Nature, all the three Principles lie in the Soul. All that God hath and can do, and that God is in his Ternary, all this is in the

Essence

Essence of the Soul, as the virtue of a Tree is in the Tree that groweth out of it.

The Substance *of the Soul is heavenly created, creatured out of the divine Essentiality, yet the Will of it is free either to demerse it self, and esteem it self nothing, and so eat of the Love of God, as a Twig feedeth upon a Tree, or to rise up in its Fire, and be a Tree of it self, and eat of that, and so get Essentiality,* viz. *a creaturely Body.*

The Property of the first Soul was created according to both Mothers, but all Properties lie in it, it may awaken, and let in what it will, and whatsoever it awaketh and letteth in, is pleasing to God, if its Will be in the Love of God, in humility and obedience.

Of the breathing in of the Soul, and of its peculiar Fashion and Form.

EVery Spirit without a Body is empty, and knoweth not it self, and therefore every Spirit desireth a Body for its Food, and for its Habitation---Hence the outward Image, according to the Spirit of this World, with the outward Flat, was conceived, and a Body was created out of the Matrix of the Earth; a mass or red Earth, consisting of Fire and Water.

The inward man was in Heaven, and his Essences were Paradisical, his glance in the inward Eye was Majesty, an incorruptible Body, which could speak the Language of God, and of Angels, and the Language of Nature; as we see in Adam, *that he could give Names to all Creatures, to every one according to its Essence and Property, he was also in the outward Image, and yet knew not the outward Image, as indeed the Body hath no knowledge.*

And in this two fold Body [which was created in the sixth Day, in the sixth Hour of the Day, in the same Hour which Christ was hanged on the Cross] after the Body was finished, the royal Soul was breathed in from within by the holy Ghost into the Heart, in the holy man, into its Principle, like an awakening of the Deity.

And the outward Spirit [viz. *the Air*] *and the whole outward Principle, with the Stars and Elements, did cleave to the inward, and the outward Spirit breathed its Life in the ſame manner with the Soul, through the Noſtrils into the Heart, into the outward Heart, into the earthly Fleſh, which was not then ſo earthly.*

The Source of the Wrath inſinuated it ſelf with the breathing in, viz. *with the original of the Soul, ſo that the Soul could not remain God's Image, unleſs it remained in Humility and Obedience, and yielding its Will into God's Will, or elſe it were very difficult for a Creature to rule ſuch two Principles, as the wrathful and the outward are; the outward being alſo born out of the wrathful.*

Therefore ſure its Temptation was not only the biting of an Apple, nor did it continue only for ſome few Hours, but forty Days, juſt ſo long as Chriſt was tempted in the Wilderneſs [*and that alſo by all the three Principles.*]

When a Twig groweth out of a Tree, the form of it is like the Tree; indeed it is not the Stock and the Root; but yet it is like the Tree: So alſo when a Mother bringeth forth a Child, it is an Image of her.

So we muſt underſtand that the Soul is in the form of a round Globe according to the Eye of God, through which the Croſs goeth, and which divideth it ſelf in two parts, viz. *into two Eye's, ſtanding Back to Back,* viz. *a holy divine Eye, and a wrathful helliſh Eye in the Fire; this it ſhould ſhut and ſecretly reign therewith through the Anguiſh* [viz. *through Death*] *in the ſecond Principle in Love.*

We mean the Soul in the Firſt Principle, according to the original, hath the form of an Eye, and yet two-fold like a Heart, wherein there is a Croſs—And in the ſecond Principle it is a Spirit, and a whole Image, as the outward man is—And in the third Principle it is a Glaſs of the whole World, all whatſoever is contained in Heaven and Earth, every Property of every Creature lieth therein; for that Glaſs is like the Firmament and Stars.

Of the Power and Ability of the Soul.

WE know that whatsoever cometh out of the A and is the ground of it self, can in it self d things----But though the Soul be a Twig out of the Tree, now it is become a Creature, and is its own, it is an Im of the whole; for when a Child is born, then the Moth and the Child are two----We mean thus, God's Spirit, a the Spirit of the Soul are two Persons, each is free from the other, and yet both stand in the first beginning, each hath its own Will.

The Soul originally is greatly powerful, it can do much but its Power is only in that Principle wherein it is, for the Devil cannot reign over God.

The First Power of the Will of the Soul is, it frameth its own form in the Spirit; also it can frame another Image in the Spirit out of the centre of Nature; it can give another Form to the Body, according to the outward Spirit; for the inward is Lord of the outward; it can change the outward into another Image, but not durable.

For Adam's Soul having let in the Turba of this World, that if the Turba see a strange Child, it riseth up against it instantly, and destroyeth it; it continueth to endure only so long as the inward Spirit can subdue and overpower the outward.

And this Form is called Negromancy, a Transmutation, where the inward over-powereth the outward, for it is natural, and we understand that when we shall be changed, that change will be made thus by the same Turba, which hath the first Fiat in it.

Secondly, if the Spirit were an Angel, the similitude of God, yet the Will can make it a proud Devil; and also make a Devil an Angel, if it sink it self into Death, into Humility under the Cross, and cast it self into the Spirit of God, and so submit to his Government, then it sinketh into Eternity, out of the Source, into the still nothing, which is yet all.

Thirdly; The Spirit of the Soul hath power to ente

another man, into his Marrow and Bones, *viz.* the Sulpher, and to bring the *Turba* into him, if he life; ſo far as every one is not armed with the of God, but is found naked in the Spirit of this d, as may be ſeen by Witches.

urthly; It hath ſuch power, if it be the Child of , that it can lead the *Turba* captive, and can pour out upon the Houſe of the Wicked, as *Elias* did Fire, and *Moſes* before *Pharaoh*; for it can throw own Mountains and break Rocks.

This you muſt underſtand to be ſo far as that thing capable of the *Turba*, by awakening the Wrath, then is poſſible, but if not, and that the Spirit of God be a thing, then it cannot be, for it would pour Water upon the *Turba* of the Fire, which would then be as it were dead, and its power would lie in Deriſion: And therefore Heaven is a middle between God and Hell, *viz.* between Love and Anger, and was created out of the midſt of the Waters, ſo that the Devil cannot rule with his *Turba*, the VVater turneth his purpoſe into deriſion, as the falſe Magick, and blinded Inchantment are drowned in the VVater.

The *Fifth Power* of the VVill, or Spirit of the Soul, is that it may or can ſeek all VVonders that are in Nature, *viz.* all Arts, Languages, Buildings, Plantings, Diſtraction, Knowledge; it can command the Starry Heaven, as *Joſhua* did, when he commanded the Sun to ſtand ſtill, and *Moſes* the Sea, that it ſtood up; alſo he commanded the Darkneſs, and it came; it can make an earthly Life, as *Moſes* made the Lice and Frogs, alſo Serpents, and other Wonders.

It hath Death in its Power, ſo that it can overpower that, if it ride in the Charriot of the Bride [*viz.* the VVill of the holy Ghoſt] it can bridle and overcome the Devil if its [VVill] be in God, there is nothing can be named that it cannot ſubdue.

The Souls power was ſo potent before the Vanity, that

that it was not ſubject to any thing; and ſo it is powerful, if the underſtanding were not taken away from it; it can by Magick alter all things whatſoever are in the world's Eſſence, and introduce them into another Eſſence; but the vanity in the outward Airs dominion hath brought a Darkneſs thereinto, ſo that it doth not know it ſelf; it muſt in this Life time be its own Enemy, that it may learn to be humble, and continue in the divine Harmony, and not become a Devil.

And ſo the Devil can do nothing to it, for he is a proud Spirit, and would be above the VVonders of God, but an humility can bind him; after this manner every man may eſcape the falſe Magician, and alſo the *Negromancer*; for no Power can touch him in whom God dwelleth.

Whether the Soul be Corporeal, or not Corporeal?

THe Tincture is the true Body of the Soul, for the Soul is Fire, and the Tincture ariſeth from the Fire, and draweth it again into it ſelf, and allayeth it ſelf therewith, ſo that the wrathful Source is quenched and then the Tincture ſubſiſteth in meekneſs. For the Soul hath no Eſſence nor Power in it ſelf, but the Fire; and thus VVater proceedeth from the meekneſs of the Tincture; The Fire is deſirous, and where there is a deſiring of the original, there is a finding of the original: Thus the Fire findeth VVater in the Tincture, and turneth it into Sulpher, according to the Power of all the ſeven Spirits of Nature, and this is a VVater of Life: And ſo we ſee that the Blood is the Houſe of the Soul, but the Tincture is its Body.

The Soul only, beſide the Spirit, is a Globe of Fire, with an Eye of Fire, and an Eye of Light, which turn themſelves backward into one another, as the VVheel in *Ezekiel*, that could go on every ſide, though *Babel* hath contrived another meaning about it, but a blind one without a *Spirit*.

But

...n the meer Soul is not corporeal, but in its Tincture, a Body groweth, whether it be a heavenly or a hellish Body, and yet is not a Body which can be comprehended outwardly, but a virtual Body, the divine Body, Christ's heavenly Body, the heavenly Flesh, which he giveth us to eat in his Testament.

But the outward Spirit [if the Soul do not hinder it, but let it in] bringeth its Imagination into, and spoileth it, so that another strange Image cometh to be in the Spirit, in the Tincture, according to the contents of the Lust, as the covetous come to be a Wolf, the envious a Dog, the proud a Horse, Peacock, or other Vain, also Toads, Adders, Serpents, and other Worms and creeping things. Now Gods Spirit receiveth not their Images so long as they continue such.

Of the Propagation of Soul [viz.] *how it cometh into a Child in the Mother's Womb.*

THe VVoman hath gotten the Matrix, *viz.* the Tincture of *Venus*, [or Tincture of Light] and the Man hath the Tincture of Fire, which you may perceive by the eager Imagination of both towards one another: For the Seed in the Essence eagerly seeketh the Life, the Man's in the VVoman's in *Venus*, and the VVoman's in the Fire, in the original of Life.

For they must now propagate as Beasts do, in two Seeds, the Man soweth Soul, and the woman Spirit, and being sown in an earthly Field, it is also brought forth after the manner of all Beasts.

Nevertheless, all the three Principles are in the Seed, but the inward cannot be by *known* the outward, for in the Seed the Soul is not living, but when the two Tinctures come together, then it is a whole Essence; for the Soul is essential in the Seed, and in the Conception it becometh Substantial.

Thus the Soul cometh not at all into the Body, or is breathed into it from without, but the three Principles have

have each of them its own Artificer, one working Fire in the centre, and the other maketh VVater in the Tincture, and the third maketh the earthly *Mistery Magnum*, and yet it is no new thing, but the very Seed of Man and VVoman, and is only conceived in the mixture, and so only a Twig groweth out of the Tree.

The Soul is not every time new created and breathed in; but is propagated after a human manner, as a Branch groweth out of a Tree, as I may better render it, as a man setteth or sowth Seed, and so a Spirit and Body groweth out of it.

And this is only the difference that the three Principles are alwayes in strife about Man, each would fain have him: So that many times a wonderful *Turba* is brought in, while yet he remains in the Seed.

But if the Parents both Father and Mother have their Souls cloathed with Christ's Flesh and divine Essentiallity, then it cannot be; for Christ saith, *A good Tree cannot bring forth evil Fruit*; yet the *Turba* in time can enter in with the Reason.

So also an evil Tree cannot bring forth good Fruit, that is, if both the Parents be evil, and held captive by the Devil, then an evil Soul is sown, but the Principles cannot yet judge it, nor the *Turba* neither; it is indeed an evil Child, yet if it turn, it may with the Imagination enter into the VVord of the Lord.

Consider this, ye evil Parents, ye gather Money for your Children; get them good Souls, that is more necessary for them,

How and where the Soul is seated in man; also of its Illumination.

THe Soul is in God conceived in the Heart, and the VVord which conceived it was in the Heart, *viz.* in the centre, and so it continueth in the Figure, and in the Seat, as it was comprehended by the *Fiat*, and so it is still at this day.

To

It dwelleth in three Principles, but the Heart is its original, it is the inward Fire in the Heart, in the inward Blood in the Heart, and the Spirit of it which hath a glance from the Fire is in the Tincture, for it is cloathed with the Tincture, and burneth in the Heart.

The Soul is indeed seated in the inward Principle but it ruleth even in the outward, *viz.* in the Stars and Elements; and if it be not an Ape, and suffer it self to be captivated, it hath power enough to rule them; and if the Soul demerse it self into God, the outward must be obedient to it.

The outward Essence reacheth not the inward into the Soul, but only by the Imagination; There is nothing else in this world, no Fire nor Sword that can touch the Soul, or put it to death, but only the Imagination, that is its Poyson, for it originally proceedeth from the Imagination, and remaineth in it eternally.

The Soul is thus enlightned, it is in this world, and also in God: here in this Life it is a Servant of God's wonders, which it should open with one Eye, and with the other bring them into the beginning before God, and set and cast all its doings into God's will, and by no means say of any thing in this. *This is mine, I am Lord of this*; for it lyeth if it say so: All is God's, thou art a Servant, and shouldst walk in Love and Humility towards God, and thy Brother, for thy Brother's Soul is a fellow-Member with thy Soul, thy Brother's joy in Heaven with God is also thy Joy, his Wonders are also thy Wonders.

For in Heaven God is all in all, he filleth all, the holy Ghost is the Life of all, there is meer Joy, there is no Sorrow, there all is God's; one rejoyceth at the Power, Brightness and Beauty of another; there is no Malice nor Envy, for all that remaineth in Death & Hell.

O how cheerful is the Soul when its anguish source of Fire tasteth God's Light! how exceeding courteous it is! O how it boweth it self before God.

Whether

Whether is the Soul of a new-born Child without Sin?

HOw can a Soul be born pure, it cannot be, it bringeth the *Turba* with it into the World, and is sinful in the Mother's womb.

Yet the Soul is not wholly forsaken of God, so far as the Father and Mother are holy, and in God, for it cometh from the Soul of the Father and Mother: And although a Child dye in the Mothers womb without Baptism, yet it is baptized with the Spirit of the Father and of the Mother, *viz.* with the holy Ghost, which dwelleth in them, and the *Turba* is destroyed in Death; for the Faith's part passeth through to God.

But the matter is far otherwise with wicked Parents, if the Child dye in the Mother's Womb, the Soul of it falleth into the *Turba*, and reacheth not God to Eternity, it also knoweth nothing of him but it is a Life, according to the Essence and Property of the Parents.

And yet it doth not by this reach to the Inflamation, for that Soul it self hath not yet committed Sin, but it is a Spirit in the Source, quite void of Self-desire; it is like burning Brimstone, like the *Ignus Fatui*, and cannot reach God, but remain between Heaven and Hell in the Mystry, until the Judgment of God, which will at last put every thing apart in its own place.

Thus no Soul is born into the World without Sin, be it begotten by holy or unholy Parents; for it is conceived in the earthly Seed, and bringeth the *Turba* of the Body with it, which also hath begrit the Soul.

And as the Abiss, and the anger of God, and also the earthly Life depend wholly on God the Father, and yet cannot comprehend and touch his Heart and Spirit; so it is also with the Child in the Mother's womb, if it be begotten by godly Parents, then each Principle standeth in its own part.

When the *Turba* taketh the earthly Body, then the Heaven taketh the Spirit, and the Majesty filleth the

Spirit, and then the Soul is in God, it is free from pain. But while the Soul remaineth in the earthly Life, it is not free, becauſe the earthly Spirit doth with its Imagination always bring its Abominations into it, and the Spirit muſt be continually in Strife againſt the earthly Life.

How the outward Spirit is profitable to the Soul.

ALthough the outward Spirit be beaſtial, yet the inward underſtanding [Spirit] is able to keep in, and tame the outward, for it is Lord over it; but he that ſuffereth the beaſtial Spirit to be lord, he is a Beaſt, and hath alſo a beaſtial Image in the inward Figure in the Tincture.

And he that letteth the Fire-Spirit, *viz.* the *Turba* be lord, he is an eſſential Devil in the inward Image: Therefore here it is neceſſary that the outward Spirit pour Water [*viz.* Humility] into the Fire, that it may hold that ſtrong Spirit captive, and that ſeeing it will not be God's Image, it may remain a Beaſt in the inward Image.

Now the outward Spirit is very profitable to us, for many Souls would periſh, if the beaſtial Spirit were not, which holdeth the Fire captive, and ſetteth before the Fire Spirit earthly beaſtial labour and joy, wherein it may buſie it ſelf, till it be able by the Wonders in the Imagination to diſcover ſomewhat of its noble Image, that it may ſeek it ſelf again.

My beloved Children, who are born in God, I tell it you, it was not for nothing that God breathed the outward Spirit [*viz.* the outward Life] into *Adam*'s Noſtrils, for great danger did attend this Image; God knew how it went with *Lucifer*, and alſo what the great eternal Magick could do; yea, *Adam* might have been a Devil, but the outward Glaſs hindred that, for where Water is, it quencheth the Fire.

Alſo, many a Soul by its VVickedneſs would become

a

Devil in a moment, if the outward Life did not hinder it, ſo that the Soul cannot wholly inflame it ſelf.

How the Soul departs from the Body at the Death of a Man.

THe Soul departeth not out of the Mouth, for it did not come in at the Mouth, but it only leaveth the earthly Life, the *Turba* ſnatcheth away the earthly Life, and then the Soul remaineth in its own Principle.

For the beginning [*viz.* the Soul] continueth in the limit, and letteth the body periſh, there is no complaining about it, neither doth the Soul deſire it any more; it muſt go into its limit, *viz.* into the wonders of that which it hath been; for ſickneſs unto death is nothing elſe, but that the *Turba* hath enflamed it ſelf, and would deſtroy the Eſſence; and this is alſo the cauſe that the Body dyeth; the *Turba* thruſteth it ſelf into the fire, and ſo the outward life is extinguiſhed.

And if the fire of the ſoul hath not the divine body in the ſpirit, nor in the will in the deſire, then it is a dark fire, which burneth in anguiſh and great horror; for it hath nothing but the firſt *four forms* of nature in anguiſh.

For the *Turba* is the exceeding ſtrong harſhneſs and bitterneſs; and the bitterneſs continually ſeeketh the fire, and would evaporate it, but the aſtrengency holds it captive; ſo that it is only an horrible Anguiſh, and continually turneth it ſelf like a wheel, and imagineth, but findeth nothing but it ſelf, it eateth it ſelf, and is its own ſubſtance.

It hath no other ſubſtance but that which the ſpirit of the Soul continually made in the outward life, viz. *Coveteouſneſs, Pride, Curſing, Swearing, Reviling, Back-biting, Murder, Hatred, Wrath, Falſhood*; this is its food, for the *Turba* in the will taketh the ſubſtance with it; its works follow it: And although it hath done ſome good, yet that is done only in a gliſtering ſhew and appearance, from an ambitious mind.

Yet if it had comprehended any purity of Love in will (as many a one that is converted at last in his end) then it thus sinketh into its self thorow the anguish. For the humble spark falleth down through death into life, and then the Source of the Soul endeth: yet it is a small Twig budding forth into the Kingdom of God. It cannot sufficiently be described what refining the Soul hath, and how it is hindred and plagued by the Devil, ere it can get this Spark into it self; but this wise world will not believe this. O that none might feel this by Experience, and then we would gladly hold our peace.

The four Forms of the original of Nature, are the common plagues which every one feeleth, according to his own *Turba*; but one far otherwise then another; the Covetous hath cold, the Angry, fire, the Envious, bitterness, the Proud, an high aspiring, and yet an eternal sinking and falling into the Abiss, the Scorner swallowed down the *Turba* of those abominations, which he here belched forth; the false slandering Heart hath the forth form, *viz.* the great Anguish.

Thus the condition of Hell is far otherwise then *Babel* teacheth; the Devil is not at odds with his own Children, they must all do his Will: the anguish and horror of Hell plagueth every one of them sufficiently in their own Abominations; every one hath his own Hell, there is nothing but his own Poyson that apprehendeth him.

Whither the Soul goeth when it departeth from the Body, be it saved, or not saved.

WHeresoever the Soul is, it is in the Abiss at world, where there is no end nor limit, though it should go a thousand Miles off, yet it were then in the same place, from whence it went; for in God there is no limit, neat and afar off is all one; it is as swift as a thought, it is magical, it dwelleth in its Wonders, they are its House.

The Body retaineth it not, no Wood, no Stone can retain it, it is thinner then the Air, and if it have the divine Body, then it goeth streight as a Conqueror through the *Turba*, viz. through the anger of God, and quite through Death into God's Essence; it remaineth in its Wonders and Essences, which it wrought here; it beholdeth the Majesty of God, and the Angels face to face.

The heavenly Body of the Soul is from the pure Element [whence the four Elements are brought forth] and that giveth Flesh, and the tincture giveth Blood: But all in this world have not Christ's flesh in them hidden in the old *Adam*; yea, among very many, not one, but the regenerate who are departed from their own will into God's will, in whom the noble Grain of Mustard-Seed is sown, out of which a Tree is grown.

Most Souls depart from the Body without Christ's body, yet they hang as by a Thred, and are at last in their Faith gotten into the will, these Souls indeed are in the Image, in the Spirit, but not in the Flesh; such as these wait for the last Day, when the Image, *viz.* the Body shall come forth out of the Grave, out of the first Image; for God will raise it up by the Voice of Christ, even that Image which *Adam* had in his Innocency.

But the earthly Body shall not touch it that must come before the Judgment in the *Turba*, but after the sentence of the Judgment, the *Turba* shall swallow it up, and the wonder [of it] shall only remain.

Understand, these Souls that must wait till the last Day for their Bodies, they remain with their Bodies in the still Rest till the last day, without feeling any pain, but in another Principle, they have neither Darkness nor Majesty in the Earth, but are at Rest without pain, in the eternal still liberty without touching the Body.

Yet they see their wonders, but they effect nothing in them, for they expect God, and are in humility; for they are sunk down through Death, and are in another

VVorld.

World, yet there is a great space between them and the holy Souls that are in Christs Flesh and Blood, but not a Principle, they are in one and the same Principle.

But a Spirit without a Body hath not that might, which the Spirit in the Body hath, therefore they rest and are under the Altar of God, when the last Day shall come forth, and eat of the Bread of God, and put on the divine Body, as is mentioned in the Revelations *of* John.

But the Souls of the Wicked have another place, viz. *in the most innermost, which is also the most uttermost of all Darkness, they dare not go up and down, they remain meerly with the Body in their Substance, yet not in this world, neither do they touch the Earth.*

It hath indeed power enough over the Earth, it can open it without Substance and Preceptibility: But it hath not the outward Principle, it hath not power enough over the outward Spirit, yet it can for a time make Apparitions in the Syderial spirit, as many appear again in the Austral spirit, and seek Abstinence, & make many afraid with keeping a racket in Houses, all which they do by the Austral spirit till that it be consumed, and then their Tricks lie in the Darkness, and they expect the last Judgment.

Thus there is a difference of places, where Souls are, according to that wherein the Soul is entred; if it be holy and regenerate, then it hath a Body which expecteth only the wonders of the Body at the last Day; for at the Day of Judgment all Souls good and bad shall every one receive their Sentence and Reward.

And you must know, that the Souls of the Wicked have no ease [before the Day of Judgment] their best ease and joy is, when they climb up in the Will in their Works, which they did here, and continually desire to do them more still; it grieveth them that they did not afflict the Honest more then they did; their Will is just so as it was here, they are Spirits of Pride like the Devil, a covetous devouring Spirit; when but the least thought of the last Day entreth them, then fear and horror stirreth in them, they rather let that though,

alone, and recreate themselves in Haughtiness.

This is a great Wonder, that an Angel should become such a furious Devil: And so the power of God's anger cometh to manifest in God; for God hath manifested himself according to both Eyes, in Love and Anger, and it is left free to man, he may go into which of them he will. God throweth none into Wrath, the Soul casteth it self into it.

But you must know that the Wrath hath set its Throat wide open, and draweth mightily and desireth to devour all for it, the Covetousness and the Pride insulting over Humility.

And so also Love and Humility have opened their Mouth, and draw with all their Powers, and would draw man into Love, into Heaven: Now into which of these the Soul entreth, in that it remaineth, whether in Love, or in Anger; in that Tree it standeth, and there is no deliverance in Eternity from thence.

VVhether mens VVishes do profit them any thing or no?

THE Prayer and Wish of the Righteous pierceth into Heaven, and not into Hell. No good wish entreth into Hell; but if the wicked leave behind him much Falshood and Deceit, so that the hellish Torment is wished to him in the Grave, such wishes come to the wicked Soul; those wishes come to pass with them, for that Soul must swallow down its Abominations, which it committed here, and that is its Food which the Living send after it.

But it is altogether unfit, and doth not become the Children of God at all, for thereby they sow into Hell, into the Anger of God, they had need beware lest they also reap that which they sow, if they do not recall themselves, and repent, it will fall out no otherwise.

Furthermore, we give you to understand, according to our Gift, that those Souls [which as it were hang by a Thred, and but at last enter into Repentance, and so compe[illegible] the Kingdom of Heaven as it were by a Thred, so that doubt and faith are mixt] are in such a condition, that a hearty Prayer and Wish redoundeth to their profit, and pierceth into

into the poor captive Soul, into its Source, if it be ma... with all earneſtneſs.

For it is neither in Hell nor in Heaven, but in the Gate in the middle Source of the Principle, where Fire and Light ſever themſelves, and is held by its Turba, that alwa... ſeeketh the Fire: But then this ſmall Twig which it hath co... ceived, viz. the weak Faith deeply demerſeth it ſelf, an... earneſtly reacheth after the Mercy of God, and yieldeth ... ſelf patiently into the death of that, ſinking down, and ... getteth out from the anguiſh, and ſinketh down from the pa... into the meekneſs of Heaven.

And although many a Soul is held a ſufficient while, ye... the Anger cannot devour that ſmall Faith, but muſt at la... let it go: But I leave it to him to try what this is, who wi... fully perſevereth in Sin till his end, and then firſt deſireth ... be ſaved, and then the Pope forſooth, muſt ſave him, h... ſhall find it by woful experience.

In Popery much jugling hath been invented about thi... in ſaying Maſs for a Soul, and that for Money only, but thi... hath been a great Cheat of the Pope, of Babel, for there is earneſtneſs required to wreſtle with the anger of God, and overcome it.

Yet we confeſs, and acknowledge readily, that the Church of Chriſt hath great power to ranſom ſuch a Soul, if with fervency and earneſtneſs it do it as it was done in the Primitive Church, when they had holy People, and holy Prieſts, who performed their Miniſtry in real earneſtneſs.

They indeed effected ſomewhat, but not in ſuch a way as the Pope boaſteth of, ſaying, That he hath the Key, and that he can let out a Soul with his Bleſſing when he will, if a man will give him Money; This is a Lye.

Whether ſeparated Souls take care of human matters.

Firſt, thoſe Souls which yet have not attained Heaven, and ſo ſtick in the Source, in the Principle in the Birth, thoſe have yet the human Eſſence, with the Works in them, they diligently ſearch out the Cauſe of their retention.

And

And therefore many of them come again with the Astral Spirit, and wander up and down in their Houses, and places of abode and appear in a human Shape & desire this and that, and often times take care about their Wills or Testaments, and also think to procure the blessing of the Saints, that they may rest; and if their earthly Affairs do still stick in them, they take care many times also about their Children & Friends.

This condition of theirs continueth so long, till they fall into their Rest, and till their Astral Spirits be consumed, then all such doings, cares and perplexities are at an end, and they also have no more knowledge thereof, but that they see them in the wonders in the Magick.

After this sort are once received into Grace, they take no care purposely about human earthly Matters but beholdeth the heavenly Matters which are brought to it by the Spirit of man, and rejoyceth in them. But there is somewhat still behind, which is this:

A living man hath such power, that his is able with his Spirit to go into Heaven to the seperated Souls, and stir them up about some Question by a hearty desire; but it must be earnest, it must be Faith that must break open a Principle.

And this we see in Samuel *the Prophet, whom the King of* Israel *raised up, that he might make his Will known to him, though it seem otherwise to some, of whom we may well say, that they are blind, and void of Knowledge, for they speak but their own scholastick Fables, and frame Opinions about that they have no knowledge of in the Spirit. And these are* Babel.

Now secondly, the other sort which sink into Death, without a Body, they are wholly in one and the same place of the Principle, in which the first sort are, which afterwards did sink down in themselves; All these take no evil. Affairs upon them, wherein the Turba *sticketh.*

But when the honest Souls which are alive, send them their Works with their Spirit and Will, they rejoyce in them, and are so affable, that they appear to men angelically in Sleep, and shew them good wayes, and many times reveal Arts, which lie in secret, viz. *in the Abuss of the Soul.*

This

Thus know, that no Soul ſeparated from the Body, entre into any wicked matter, except it be a damned Soul, whi indeed entreth in magically, and hath its joy therein, a teacheth moſt notorious vile Pranks in Dreams; for it is ſervant of the Devil; and whatſoever a wicked man deſire that the devil readily helpeth him to; for he can do it bett by the Soul of a man, then of himſelf, for he is too cru and terrifieth the Magia, *ſo that the elementary Spirit aſtoniſhed, and awakneth the Body.*

Alſo, this you muſt know, that all is done magically in t Will, without awakning of the Source. No Soul ari with its Eſſences of its own accord to pleaſe man, unleſs ma raiſe and diſturb it himſelf.

There are many Villanies in Negromancy, *which ca many times vex and torment the Spirits of men, but it ca do ſo to no Soul that is cloathed with Chriſt's eſſentiality, fo that Soul is free.*

The third ſort of ſeperated Souls, which are in Abraham' *boſom in Chriſt, having the heavenly eſſentiality, none ca ſtir except they will themſelves, as when they have a favou to a Soul that is like themſelves; alſo they take no earth thing upon them, except it make for the Glory of God, an then they are reſtleſs to reveal ſomething in a Magical way.*

But then they let no Turba *into them, neither do they in tercede with God for us, but whatſoever cometh to them the rejoyce in it with the Angels; for the Angels rejoyce at a Sin ner that repenteth, then much more the Souls.*

Why ſhould they pray to God for us? it lieth not in thei Prayer, but in mans entring into God, when he ſtrongly turneth his Will to God, then God's Spirit helpeth him with out Prayers.

Of the Reſurrection, and alſo of the end of Time.

When the laſt Day ſhall begin to dawn, then the Deity manifeſteth it ſelf once more [and that is the third time] in all Forms, in Love and Anger; and then all things together at once ſhall be plainly laid open in the ſight of all Creatures.

Now

Now here is the End of Time, for then the beginning hath found the end; and the end is then the beginning, and goeth again into that which it was from Eternity.

If we knew certainly the Hour of the ſixth Day, wherein the Creation was finiſhed, we could then ſet you down the Year and Day [we mean the laſt Day] for it goeth not a Minuit further, it hath its limit bid in the inward Circle.

Therefore know for certain, that the Time is near, for in the ſixth day Afternoon the Reſt of the eternal Day began, and therefore God inſtituted the Sabboth of the ſeventh Day for a Reſt, and an everlaſting Remembrance.

And as the Reſt began on the ſixth Day, towards the Evening, and the entrance to the manifeſtation of the Works of the Creation [the end then taketh in the beginning again, and the ſix Days ſtood thus in the Circle as a wonder] ſo know that ye were created in Paradiſe, *and yet are gone out from it into the ſpirit of wrathfulneſs, into Death which hath now wrought its Wonders in you theſe 5500 Years, and upwards.*

And now the End hath found the Beginning again, and ye ſhall ſee, alſo feel and find what Paradiſe *hath been, even every one of them that ſhall be born in God.*

But the middle, with the Wonders, which were manifeſted in the time, continueth forever more, in the beginning and in the end, as an eternal middle, with its Wonders, viz. with the Angels and Men, and their Eſſences; as alſo the figures of all Creatures, & all that hath been eſſential at any time; the Earth with its Metals, alſo Stones, and all material Subſtances, as Trees and Herbs: All theſe ſtand in the Figure in the middle, but quite void of ſuch Eſſences and Life.

For no Beaſt cometh again, but its Figure continueth in the Magia, *for it aroſe out of the eternal Glaſs, [ſo that now when the outward Glaſs breaketh] it muſt remain in the eternal, as a wonder to God's honour and glory forever more.*

Here the Spirit of God will manifeſt himſelf forth with in all the three Principles, and ſtir up the centre of Nature, ſo that it ſhall burn in the Fire of anger for all, both Heaven, Earth, and the Firmament ſhall be ſet on fire together, and the *Turba* will ſwallow up the earthly world in the Fire, and reſtore it to that which it was before the Creation; only the Wonders remain ſtill in two Principles, the third Principle doth vaniſh quite away all but the wonders.

And then the earthly Life, and the earthly Body will fall away, and the Fire will conſume them, and the glorious bright Paradiſical body of the Righteous ſhall paſs through the Fire with its wonders, which ſhall follow it, and whatſoever is falſe ſhall remain in the Fire.

The Wicked alſo muſt go into the Fire, and their earthly Life will alſo fall away, and their monſtrous Image will appear in the Spirit, according to the ſhape of all hideous abominable Beaſts like the Devil.

And in that Hour alſo the wrathful *Fiat* of the darkneſs ſhall bring forth the Devils, who ſhall then receive their wages and lodging, at the hearing of which they tremble.

All the Dead, both good and evil, ſhall ariſe every one in his two-fold Body, and ſhall have the Soul, with the Spirit in the Body; one ſhall have the outward earthly Life [or Body] and therein a beaſtial Image in the ſpirit of the Soul, and in the inward Image he ſhall have the eſſentiality of the wrathful Anger; another ſhall have the outward Body, & *Chriſt's image* therein, and the divine Spirit of Love ſhall ſhine in the Spirit of his Soul, which Body, the word *Fiat* cloatheth again with the true and pure *Adamical* Image.

For the firſt Body which God created, and Chriſt redeemed with his Blood, that will bring the Wonders with it, and enter again into *Paradiſe*, and be cloathed with the Majeſty of God, and then the Tabernacle of God is with men.

For

for the noble Image was destroyed in *Adam*, when the Woman was taken out of him, so that he retained only the Tincture of the Fire, and the woman had the Tincture of the Spirit, but now they return to them wholly again.

For the woman shall receive the Tincture of the Fire, so that she shall be as *Adam* was, neither man nor woman, but a Virgin full of Chastity, without the members of man or woman.

And then they shall no more say, *Thou art my Husband*, or *thou art my Wife*, but they are Brethren: Indeed there shall some remaining tokens of the difference be in the divine Magical wonders, but none will regard that, for they are all of them meerly the Children of God, living the Life of Children in the delighting sport of Love.

All the Words which the Mouth hath spoken, which the Air hath received, these the Air shall bring again forth; for it is the Glass of the eternal Spirit, the Spirit seeth them in the Glass: And so man shall be judged according to his Heart, Mind and Thoughts, for the *Turba* is in all malice or wickedness, which is contrary to Love; here will be no making of excuse, for every one will accuse himself, his own *Turba* will accuse him.

We direct you to the Scripture, for it shall come to pass just according to the holy Scripture. *Note*, this world will be no more regarded, for all earthly Knowledge and Cogitations shall remain in the *Turba* of the earthly life in the Fire; we shall have no knowledge more of our Parents, Children or Friends who are in Hell.

We shall have some knowledge of Hell, but see nothing of it, save only in the *Magia* in the Mystery, for the Devils must dwell in darkness, the wrathful Fire which is in them is their light; they have Eyes of Fire to see withal. all Fire besides is gone, for the Majesty hath swallowed it up, that it may burn in love.

We

We ſhall all know one another among our ſelves by Name; though the earthly Name ſhall remain in the *Turba*, we ſhall have a Name according to our firſt name in the Language of Angels, which here in this life we do not underſtand; in the language of Nature we underſtand ſomething of it, but here we have no Tongue to ſpeak it with.

Here note; The inward *Ens* of Chriſt [which the Soul putteth on it for an heavenly Body out of Chriſt's Spirit, and out of his Fleſh and Blood] is ſpiritual, it is a ſpiritual Body which dyeth not at the death of the outward man; yea, it is not buried, neither doth it riſe again; but it is dead and buried, and riſen again in Chriſt for all, and in all, and liveth eternally, for he is paſſed from Death to Life.

What kind of Matter our Bodies ſhall have in the Life to come.

THus we tell you, we ſhall have a Body conſiſting of Fleſh and Blood, ſuch a Body as Chriſt had, for Chriſt by his Incarnation is become Man in us: When we are born a new of the Water, and of the Spirit, then in Chriſt's Spirit we are born anew of Chriſt's Fleſh and Blood; we put on Chriſt.

Chriſt becometh born in the converted Sinner, and he in Chriſt becometh the Child of God; this is the Body we ſhall have in Heaven.

No groſs beaſtial Fleſh as we have in old *Adam*, but ſubtle Fleſh and Blood, ſuch Fleſh as can paſs through Wood and Stone, they remaining whole ſtill; as Chriſt came in to his Diſciples, the Door being ſhut: It is ſuch a Body as hath no *Turba* or Fragility, Hell cannot retain it, it is like Eternity, and yet it is real Fleſh and Blood, which our heavenly Hands ſhall touch and feel, and take hold of, alſo a viſible Body, as that is which we have here in this world.

of Paradiſe; and where Henoch *is* [*as alſo* Moſes *and* Elias.]

WE are able to ſay with good ground, that *Paradiſe* is ſtill upon Earth. *Henoch* is in it, [as alſo *Moſes* and *Elias*] and yet he hath the Body of the *Turba* in the Miſtery; and in the heavenly Miſtery he hath the divine Body, which is capable of *Paradiſe*.

Henoch is not gone out of this world, he is entred into the Miſtery in the VVonders, he is God's Preacher, and after the *Turba* hath overcome the VVorld, he muſt be ſilent till the ſix Seals have ended their wonders, and till the Angels of the *Turba* have poured out the 7 Vials, then the wonders of the Anger are finiſhed; then *Henoch* cometh out of the Myſtery again, and entreth into the Miniſtry, and relateth what hath been done.

But *Noah* goeth into the other world through the VVater, and calleth *Moſes* with his VVonders, and he cometh, for he hath the wonders of God.

For he paſſed through death, and brought his Body through death, when the *Turba* deſired to conſume it, and the Devil contended for it, and would have the *Turba* which was in *Moſes*, becauſe he had ben an angry man, and carried the *Turba* in him.

But it was told the Devil, that the *Turba* in the Fire did not belong to him, for it belonged to the Majeſty of God, and contained the wonders, and the *Turba* in the Darkneſs in the wrath only belonged to him, who is without the City, he muſt not dwell in the City, in the Principle, but without it.

Alſo *Moſes* his Body is paſſed through Death, his unſtable Body which had the VVonders, hath ſwallowed up that which was earthly in the *Turba*, and yet not conſumed it to putrefaction, but it alſo is in the Myſtery; and his *Turba* which killed the firſt-born in *Egypt*, drowned *Pharoah* in the water, ſlew them that worſhipped

the

the Calf, and ſwallowed up *Corah*, *Dathan* and *Abi*[ram] into the Earth, continued in death; For when he [di]ed his Spirit and Soul departed from the *Turba*, and he re[mai]ned in the VVonders in the Miſtery; and now he is become a Lamb.

But though the Body of *Moſes* be delivered from the *Turba*, it muſt be tryed in the Fire at the end of Days.

At the laſt Day we ſhall not aſcend above the place of this world, but make our abode here in our own native Country, and go into our home in another world, in another Principle, of another Property.

VVhen this outward dominion ſhall paſs away, in the very place where the world now ſtands, there will be meer *Paradiſe*, for the Earth will be of an heavenly Eſſentiality, ſo that we ſhall be able to dwell any where, and be able to paſs through and through it.

There will be no Cold or Heat any more, alſo no Night; there is no Death any more, alſo no Fear, no Sorrow, no Sickneſs, the Earth will be like a Chriſtaline Sea, and all the VVonders of the VVorld will be ſeen wholly perſpicouſly, and the Brightneſs of God ſhall be the Light thereof, and the holy *Jeruſalem*, the great City of God, ſhall be therein.

The whole world would have been a meer Paradiſe, if *Lucifer* had not corrupted it, who was in the beginning of his Creation an Hierarch in the place of this world. But ſeeing God knew well that *Adam* would fall, therefore *Paradiſe* ſprung forth and budded only in one certain place, to introduce and confirm Man therein, whom [albeit God ſaw that he would again depart thence] he would again introduce him thereinto by Chriſt, and eſtabliſh him anew in Chriſt to Eternity in *Paradiſe*.

For *Lucifer* poyſoned the firſt *Paradiſe* with his falſe and wicked Deſire; therefore God promiſed to regenerate it anew in Chriſt: For the ſeventh Day which God appointed for Reſt, is nothing elſe but *Paradiſe* regenerate anew in the Spirit of Chriſt, in the human Property

roperty, wherein the poor Soul ſhall reſt eternally from the ſource of the ſix dayes Works, *viz.* of the ſix Properties of the Life.

A ſhort ſummary Appendix of the Soul, and of the Turba, *which is the deſtroyer of the Image; and of* Virgin Sophia.

THe Soul is an Eye in the eternal *Abiſs*, a ſimilitude of Eternity, a perfect Figure and Image of the firſt Principle, and reſembleth God the Father in his Perſon, as to the eternal Nature.

The Eſſence and Subſtance of it [meerly and purely as it is in it ſelf] is firſt the wheel of Nature, as to the firſt four Forms, *viz.* 1. *Aſtringent*; 2. *Bitter*; 3. *Fire*; 4. *Anguiſh*-----Fire is a ſimilitude of the Soul.

The Soul is an eſſential Fire, and the flaſh of Fire is the life of it; it reſembleth a Globe, or an Eye of Fire: The burning Fire in the Source ſignifieth the firſt Principle and the Life; yet the Fire is not the Life, but the Spirit of the Source which ariſeth from the Fire, and goeth forth from the Fire like Air. That is the true Spirit of the Source of the life of the Fire, which continually bloweth the Fire up again, and maketh it burn.

Now the Fire ſhineth and giveth light out of the Source where it ſhineth, and the ſource comprehendeth not the light; and this ſignifieth the ſecond Principle wherein God dwelleth.

For we know that the Power is in the Light, and not in the Fire, the fire only giveth Eſſence to the light, and the life or the light produceth meekneſs and ſubſtantiality, *viz.* Water.

Now we underſtand, that there is a meek life in the light without Source, and yet it ſelf is an inſenſible Source, it is nothing but a longing or deſire of Love.

Which Source we account a Tincture, in which the budding and bloſſomings hath its original, yet the fire the cauſe of it, and the meekneſs is a cauſe of the

Substantiality; for the desire of Love in the Light, attracteth it, and keepeth it, so that it becometh a Substance, but the desire of fire consumeth the Substantiality.

Indeed the Image dwelleth in the fire of the Soul, as Light dwelleth in the fire, but it hath another Principle, as the Light is such a Source, as is different from the fire.

And so the true Image of God dwelleth in the Light of the fire of the Soul; which Light, the fiery Soul must create in the Fountain of the Love of God, in the Majesty, by putting and yielding its Imagination into it.

But if the Soul do not so, but putteth its Imagination into it self, into its wrathful form of the Source of the fire, and not into the fountain of Love, into the Light of God, then its own Source of forceness, astringency and bitterness riseth up, and the Image of God becometh a *Turba*, and swalloweth up the similitude of God in the wrath.

And then the astringent *Fiat* in the fiery Essence of the Soul figureth for the Soul an Image of the imagination, that is, in its Will: VVhatsoever the essential fire of the Soul desireth, that will be the figure in the Soul, *viz.* earthly Figures, that which the will of the Heart casteth it self into, that image the *Fiat* of the Soul will make, that is, as far as the third Principle, and the spirit of the Stars and Elements hath power.

So that if the will of the Soul do cast it self into the Kingdom of this world, then the outward Kingdom hath power to bring its imagination into the inward Principle, and if the inward *Fiat* perceive that in the fire of the Soul, then it becometh pregnant with it, and keepeth it.

And then the Soul hath the image of a Beast in the third Principle, and that cannot be destroyed forever, except the will of the *Soul* return again out of the *earthly Lust*, and pierce into the Love of God again, and then it getteth the image of God again, which may be done only in this Life, while the Soul is essentially in its *Ether*, in the growing of its Tree, but after this Life it cannot be done.

This you may understand what the Soul, Spirit, Image and Turba are; the Soul dwelleth in it self, and is an essential Fire, and its image standeth in it self in the imagination, in the light of the Soul, if it cleave to God, if not, then it is an Anxiety in the wrath of darkness, and is an abominable Image, or an image of the Devil.

The *Turba* of the Soul which destroyeth the divine Image, is the essential wrathfulness, and caused by the imagination, or false love and representation, and therefore all lieth in the Imagination, the Image consisteth in that which we suffer to come into our desire.

If the will of the Soul, change it self, then its form will be also changed: For if the source of the Soul be fiery, then it hath also a fiery Image, if the Soul turn its imagination into the centre, into the strong Astringency and Bitterness, then its fair Image is also captivated in the dark Astringency, and infected with astringent wrath. And then this wrath is a *Turba*, which possesseth the Image, and destroyeth the similitude of God; for in God there is Love, Light and Meekness; but in this Image there is darkness, astringency and bitterness.

Again, the Soul in its real Life and Understanding, consists in three Kingdoms: The *1st* is, the eternal nature, *viz.* the potent Might of Eternity, the dark & fire-world, according to which God calleth himself *a strong zealous angry God, and a consuming Fire*, in which the Devil hath wholly plunged and diabolized himself.

The *second* is the holy light world, where the eternal understanding hath displayed it self through the Fires sharpness, in the light of the great fiery Love-desire, and turned the wrathful Darkness and fiery Property, to a Kingdom of Joy, which is the true manifestation of the Deity, and is called the holy Heaven of the angelical delight and bliss.

The *third* Kingdom is the outward Astral & Elemental Kingdom, *viz.* the Air, with its dominering Constellations,

wherein all the five outward Conſtellations rule, viz. Superior and inferior of the four Elements, out of which [Conſtellation the five Senſes take their original, wherein the vegetable and reaſonable Life conſiſteth; this is the Animal [or beaſtial] Soul, which ruleth over all the Creatures of this world.

The Fire-Soul muſt ſubſiſt in the Fire of God, and be ſo pure as the clear refined Gold, for it is the Husband of the noble *Virgin Sophia*, viz. [Chriſt's Humanity, which is] from the woman's Seed, it is the Fire's tincture, and *Sophia* the Light's tincture, if the tincture of the Fire be wholly and throughly pure, then its *Sophia* will be given it, and ſo *Adam* receiveth again into his Arms, his moſt precious and endeared Bride, which was taken from him in his Sleep, and is not any longer Man or Woman, but a Branch on Chriſt's Pearl-Tree, which ſtandeth in the *Paradiſe* of God.

To the deſcription whereof we need an Angels tongue, and yet we are underſtood well enough by our School-fellows; we have not written this for Swine.

Of the Eternal Prediſtination, and Election of God.

WHen the Scripture ſpeaks of God's eternal purpoſe, or Prediſtination, it ſpeaketh not of a purpoſe or prediſtination that hath been long before, for in God there is no beginning, but there is an eternal beginning, where the beginning and the end is all one, the firſt is continually the laſt, and the laſt firſt: whatſoever God hath begun from Eternity to foreſee, that he begineth now alſo at this day always every *moment* to foreſee. I can ſay with good ground thus, that if I were in my Mother's Body or Womb comprehended in his Anger, then God hath from Eternity ſeen me, & apprehended me in his Anger, & I were from Eternity elected in his *Anger*.

But if I convert in Repentance, ſo that God's love apprehendeth me, then I am from Eternity foreſeen out of the Anger into the Love; for in God all is eternal whatſoever

whatsoever at this day beginneth to alter in the eternal, that is from Eternity to Eternity, equally in the Eternity, the matter consists only in the Conversation of the Will.

And though it standeth written, *that it standeth not in man's willing*, that is only concerning those that desire God, and yet will not go forth out of their sinful Will, they keep their Sin, and yet will be saved; therefore it lieth not in his willing, but in this, that man go out from Sin into God's Grace, and then it lieth in the mercy, and that God doth readily, for he hath promised it.

Therefore men should better consider the Scripture, as to such Terms or Expressions; for it often speaketh out of the eternal Mouth, which beginneth every moment.

For when the Scripture saith, *he hardneth their Hearts that they believe not, and so come not to be saved*, then it speaketh of those who would be saved by their own Ability, and their evil Will and Life, those he suffereth to go on in their purpose or predistination, for they will do it.

As also *Adam* did, he would not be resigned into God, as a Child, but be his own, and apprehend and know Good and Evil, and live in all the three Principles; for he went out from God's will into his own self-set purpose, and God left him, and then he fell down and slept.

And when he had eat the forbidden Fruit, then God's Anger elected him to the damnation of Death, and God's Love spoke against it, saying, *The Seed of the Woman shall bruise, or crush the Serpent's Head*; and that was also the eternal Election, and yet it was also a beginning temporary Election; for how can an Election pass upon a thing when as yet it hath no Root?

God's Anger hath from Eternity continually, and still at this very day, electeth it self to be a Darkness, that God's Love and Light might in the Anger become manifest or revealed.

Of

Of Free-Will.

NOw that which is out of the Eternal, as the Soul of man, that hath also free-will to manifest it self in the Light or in the Darkness; not that it hath the Light or Darkness in its power, but it hath ability to work in good or evil that is in the power of the Light or of the Darkness, and in which soever it worketh, that manifesteth it self in it.

The might or power is God's, and the Soul is his Child, a branch in the Tree, proceeded out of God's Mouth, out of Love and Anger; all that lieth in it, and is its own property, who will then take away the Free-will from it, being it is a branch of the eternal Tree, & hath Love and Anger in it self?

For the Fire-Soul is a Root proceeded from the divine Omnipotence, and therefore it hath Free-will, and nothing can deprive it, and therefore it may conceive either in the Fire or Light.

The Souls free-will is as thin as a nothing, and though it be in its Body indeed, encompassed with the something, yet its assumed or conceived something is in a false distinguished Essence by reason of the original of Sin.

Now if the free-will would approach to God with the Desire, then it must depart out of its false something; and if it now doth so depart, then it is bare and impotent, for it is again in the first nothing: For if it would come to God, then it must dye to its false self-hood, and forsake it, and if it forsakes the same, then it is barely and meerly as nothing, and so it cannot go work or move: if it will shew its Might, then it must be in something wherein it doth imaginate and form it self. But when a man will say, man cannot turn his Will towards that which is good, viz. towards Grace, that is groundless; Grace indeed standeth in the Abiss of the Creature in all wicked men, and the Will need only stand still from wicked working, and then it beginneth as to its self-will to dive down into the Abiss. For that which standeth still, standeth still together with the eternal One, and becometh one substance therewith.

Ca

Can the Will be obedient to a worldly Lord and Master, and for that end ſtand ſtill for which he would have him? wherefore not alſo to God, eſpecially when the Ability is as long given, as a man doth but incline his Will to ſtand ſtill?

It is better to know nothing, then to Will according to ſelf, for that which knoweth nothing, the will of that paſſeth away, with the Creaturely Life, and its ſtrife hath an end, and hath no more ſource of Torment, as we may underſtand in rational Creatures.

For it is the Source and Torment of all the damned that are wiſhing and woulding, viz. *they would that which is ſelf, and in their woulding they generate Ideas, Species and Formations,* viz. *contrary Wills and Deſires, the Will being at ſtrife, ſo that one thing is manifeſted in multiplicity where-in it is at enmity with it ſelf; but when it is one with the Eternal One, then can no enmity be therein.*

Therefore it is man's laſt proof or tryal when he ſtandeth ſtill to God in all things, then in him Light proceeds out of Darkneſs, Life out of Death, and Joy out of Sorrow, for God is in, and with him in all things.

Of the becoming Man, or Incarnation of Jeſus Chriſt, the Son of God.

When God created Man as an Image, according to his ſubſtance, a ſimilitude of, or according to God, then he created him out of the Mother of all things, or Subſtances, and all the three Worlds; his Body he created out of the outward, and alſo the inward Subſtantiality, viz. *out of the earthly and heavenly, and inbreathed into him through his Spirit a living Breath, that is himſelf, according to the divine World, and alſo according to the outward World.*

For the Spirit of God is the Spirit of all, and every Life, is diſtinguiſhed into three Principles, or three Worlds—— the firſt according to the dark world, according to the firſt Principle, according to which God calleth himſelf an angry Zealous or jealous God, and a conſuming Fire, which is the Eternal Nature.

Secondly,

Secondly, *According to the Light-world*, viz. *accord[illegible] to God's love and meekness, according to which he is call[illegible] the holy Spirit.*

And Thirdly, *according to the outward World, the Air-Spirit, with the Quality or Source of the Stars and Elements---Thus hath man received a three-fold Life, the Spirit of all the three Worlds.*

Therefore we should rightly consider man what he is, & [illegible] make an earthly Beast of him; and also make no Angel of [illegible] earthly part; he hath the inward Spirit out of the first Principle, but he should not rule therewith, also not with the outward, but give up himself to the holy Spirit in the second Principle, and in the outward Life be as a Child in the Mother's Bosom or Lapp.

The Soul standeth in three Principles, viz. *in the eternal Fire's Nature, and in the eternal Light's Nature*, viz. *in the Love Fire, which extinguished in* Adam, *for which cause at present the strife is. And thirdly, it standeth in the Kingdom of this World*, viz. *in Mortality and Restoration.*

When the inward soulish ground, viz. *the eternal Soul from the Father's property of the Word of God, turneth back again and looks about after its little Pearl*, viz. *after the second Principle, then it perceiveth that it was lost in* Adam, *from whence ariseth its misery, and return again, and as soon as it returneth again, God giveth his Grace into it again, but unknown and not understood by it.*

This great unquiteness ariseth in the Soul, that it then goeth into Repentance, when it seeth that it hath lost its ability, neither may nor shall, nor can it any other way again attain its first Pearl which it had, and come to divine Salvation, unless it turn with its Fires Might wholly again into the ground of the incorporated Grace, and give it self up there.

We necessarily find it clear, that there is yet another Substance in our Flesh, which groaneth, sigheth and panteth after that which yet now is not; being then it sigheth and panteth after that which yet now is not, therefore it must [illegible] have been so in the beginning of its Beeing and Substance

se there would be no ſighing, or longing after another thing.

For we know that every Subſtance ſigheth after that out of which it had its firſt Original; and ſo our Will ſigheth after ſuch a Fleſh as God created.

So we clearly underſtand that we are gone forth out of the Eternal into the Corruptible: For Adam's imagination hath drawn the earthly Quality of the Stars and four Elements into the Limus, and the Stars and Elements have drawn in the longing Malady of the Earth. And thus the heavenly Matter of the heavenly Fleſh became earthly.

The true Ens of the Soul, which the Word aſſumed in the Name Jeſus, was of us men from the Female tincture, viz. from the true Adamical Soul, yet from the Property of the Light, which was ſevered from Adam and put into the Woman, that this Property of the Light might tranſmute or change the fiery Maſculine property again into the Love and divine Humility, and that the Maſculine and Feminine property might be quite changed into one Image again, as Adam was before his Eve, when he was neither Man nor Woman, but a Maſculine Virgin.

Therefore Chriſt took his Soul from a Woman, viz. from a Virgin, and yet was a Man; ſo that he rightly ſtood in the Adamical Image, and brought the averted ſevered Properties of Life, in which our Will had broken it ſelf off from God again into the temperature and union, viz. into that one.

For Adam turned his Will from the only Will of God, and Jeſus Chriſt took our Soul again into the only Will of God, and turned the will of our Soul in our Humanity, which he aſſumed into the only will of God again.

We poor Children of Eve ſhould not in Eternity, as to the Body, have returned again, but our Soul would have eternally continued in God's anger, ſource or quality with all Devils.

But the becoming Man, or Incarnation of Jeſus Chriſt is become a powerful Subſtance or Matter to us; for, for our ſakes is God become Man, that he might bring our Humanity out of Death into himſelf, and redeem or releaſe our Soul out of the Fire of God's anger.

And we now with good ground of truth say, that the possibility of the New-birth is in all men, else God were divided and not in one place as he is in another. And herein we exactly know, that man is drawn by the Fire and the Light to which he inclineth into, that he falleth; and yet he may in this Life-time rise aloft again. Also we say, that the true Temple wherein the holy Ghost preacheth, is in the new birth.

The Spirit also testifieth clearly, that Angels and Men have one and the same Image, for God hath made another Angel instead of expulsed Lucifer, *and his Legions, out of the same place where* Lucifer *sate, and out of which he was made, which Angel was* Adam: *But seeing he stood not, therefore God generated to himself a second* Adam *out of the first, the same is called* Jesus Christ.

Also it is plain and clear enough, that [as Jesus ascended to Heaven, so] he will come again in the same Form at the last Day, with a divine and glorified Body, as a Prince of the holy Angels, which shall be the men Angels.

Also, we know the becoming Man, or Incarnation of Christ to be natural, as of all the Children of men, the Lord gave himself to be under the Servant, that the Servant might become living, and is in like manner in nine Months become a perfect man, and also continueth a true God----become born into the world through that way and passage as all men are.

Had he not had a natural Soul then he had not in the Person had all the three Principles: What should he then have committed into the Hands of his Father at that present when he dyed on the Cross? Or what had suffered on the Cross, if he had not been natural?

The earthly part which he took to himself out of his Mother Mary, *that is, to or upon the divine Substance, dyed away on the Cross.*

Thus was the Soul in the Substantiality of God, and as a victorious conquering Prince, went into the Hell of Devils, that is, into God's Anger, and quenched it with God's Love and Meekness of the divine Substantiality.

For the Love-Fire came into the Anger-Fire, and drowned

the Anger, wherein the Devil would be God; thus was the Devil taken captive with the Darkneſs, and loſt his dominion: The Spirit of Chriſt took the Devil captive, and drove him out of the Fire of the Soul, and caſt him into Darkneſs, and ſhut him up under darkneſs out from the Fire of the Soul, and out from God's fire into the wrathful harſhneſs and bitterneſs in Cold.

Conſider the firſt four Forms of Nature, and you will underſtand what the Devil's Manſion is; for before Chriſt came, he kept the Soul captive in the Turba with the Fire, and though he had not the Spirit of the Soul, yet he had the Root of it in the Turba, but then he was commanded to ceaſe.

While the earthly man liveth, the Soul is continually in hazard or danger; for the Devil hath enmity with, who continually caſteth forth his ſtreams, with falſe and wicked Imaginations into the Stary and Elementary Spirit, and reacheth or graſpeth therewith after the Soul's fire, and willeth continually to infect the ſame with earthly Devils longing and malady.

There muſt the noble Image defend it ſelf againſt the Souls fire, and there it coſteth ſtriving and fighting for the Angels Garland: there riſeth up often in the old Adam anguiſh, doubting and unbelief, when the Devil ſets upon the Soul.

O thou Croſs of Chriſt! how heavy art thou often-times! how doth the Heaven hide it ſelf, but ſo the noble Grain is ſown, when that is ſprung up, then it brings forth much fair Fruit in Patience.

Thus every little Sprout groweth in the Soul out of the divine Wiſdom: It muſt all preſs forth out of the Anguiſh-Chamber, as a Sprout out of the Root of a Tree, it is all generated in the Anguiſh.

If a man will have divine knowledge, he muſt very many times go into the Anguiſh-Chamber, into the centre, for every Sparkle of the divine Wit, Skill or Underſtanding out of God's wiſdom, muſt become generated out of the centre of Nature, elſe it is not permanent or eternal; Thus we muſt

all dye in Christ's Death, if we will possess his Glory.

God and Man is become one Person, one Christ, one God, one holy Trinity in the Humanity, and also in like manner every where, so that when we see Christ, we see the holy Trinity in one only Image.

He is not strange or tyrable to us, but is our Love-Tincture, he is with his Power the quickning of our Soul, our Life, and our Souls delightful Habitation. When we find him, we find our Help or Salvation, as in like manner *Adam* should have found him, but he suffered himself to be seduced, and found at length a Woman—— Then said he, *She is Flesh of my Flesh, and Bone of my Bone*, and took her unto him for a Companion.

So when our Soul findeth him, it saith, That is my Virgin which I had lost in *Adam*, when an earthly Woman came to be out of it: I have now again found my Love-Virgin out of my Love, I will never more let it go from me again. O! it is a friendly qualifying or co-working Beauty, Brightness, Fruit, Power, Virtue.

For in the Wisdom the Fall was known e'er man became a Creature, and that according to the Fire's property, not according to the Light's property, but according to the first Principle.

And we say of *Mary*, that before the time of the opening and message of the Angel, she was such a Virgin as *Eve* was when she went out of *Paradise*, e'er *Adam* knew her.

Of Metals, and of the Metaline Tincture, and Philosophers Stone.

THe *Metals* have the same substance, condition and birth, or geniture as the *Vegetables* upon the Earth have: in Earth, in Stones and Metals, there is a two-fold Essence, *viz.* one from the original of the fire dark World, and one of the original of the holy light World.

All this was given [man] for his play, he had the knowledge

knowledge of all Tinctures: All was subject to him; he ruled in Heaven and Earth, and over all the Elements, so also over all the Constellations.

But Metals are in themselves nothing else but a Water and Oyl, which are held by the wrathful Properties, *viz.* by the astringent austeer desire, that is, by a saturnine martial fiery Property in the compaction of *Sulpher* and *Mercury* to be one Body [or congealed bulk] but if I wholly destroy this Body, and severize each into its own Property, then I clearly find therein the first Creation.

Gold, Silver and precious Mettals, are indeed out of the heavenly *Magia* thus inclosed and shut up, by or with the kindling: They are another thing then Earth, man loveth that well, and useth it for his Maintenance, but he knoweth not its ground and original; it is not in vain loved by the Mind, it hath a high original, if we would consider of it.

But we are justly silent of it here, seeing man without that, loveth it too much, and thereby withdraweth himself from the Spirit of God: One should not love the Body more then the Spirit, for the Spirit is its Life; this we give you to understand in a Similitude, and are silent of the matter, with the ground and original thereof.

But know this, that it was given to man for his Sport and Ornament, he had it by the right of Nature, it was his understanding the outward Bodies; for the outward Body with its Tincture, and the Metalline Tincture are near a kind.

When the Tincture of the outward Body was destroyed by the Devils evil longing, then the Metalline Tincture hid it self from the human, & became an enemy to it; for it is purer then the perished in the outward Man.

Let this be manifest to you, ye seekers of the Metalline Tincture; If you would find the *Philosophers Stone*, then apply your selves to the new Birth in Christ, else it will

be

be hard for you to apprehend it, for it hath a great agreement with the heavenly Substantiality. which if it were releaſed from the fierce wrath, would be very well ſeen.

Its luſtre ſignifieth ſomewhat, ſo that if we had Paradiſical Eyes we ſhould well apprehend it.

A collected Appendix for the clearer opening the former Myſteries.

THe Beeing of all Beeings, is but one only Beeing, but in its generation it ſevers it ſelf into two Principles, *viz.* into Light and Darkneſs, into Joy and Sorrow, into Evil and Good, into Love and Anger, into Fire and Light; and out of theſe two eternal Beginnings [or Principles] into a third beginning, *viz.* into the Creation to its own Love-play and Melody, according to the Property of both eternal Deſires.

Death is the bound mark of all, whatſoever is temporal, whereby the Evil may be deſtroyed.

If God's Anger be omnipotent to deſtroy, then is his Love alſo omnipotent to preſerve, if this contrariety were not, there would be no Life; and there would be no good, alſo no evil; for if there were no fierce wrath, there would be no moving: Thus the Subſtance of all Subſtances is a continual working, deſiring and fulfilling; the Fire deſireth the Light, that it may get meekneſs and ſubſtance for its burning or life; and the Light deſireth the Fire, elſe there would be no Light, and it would have neither Power nor Life; and they both deſire the dark anguiſh, elſe the Fire and Light would have no Root, and all would be a nothing.

Therefore I ſay, God's Love is as great as his Anger, his Fire as great as his Light, and his Darkneſs as great as either of the other; it is all alike eternal, without beginning; and it beginneth it ſelf from Eternity with or

the Darkneſs, and bringeth it ſelf from Eternity to the darkneſs into the Source or Quality, even into the fire, and in the riſing up of the Fire is the eternal Death, where the Darkneſs and Light ſeperate themſelves each to a Principle in it ſelf, and the Light alſo it ſelf poſſeth it ſelf, one dwelleth in the other unapprehended by the other; there is in Eternity no parting aſunder: Thoſe that dwell in the Darkneſs, ſee not the Light, and thoſe that dwell in the Light ſee no Darkneſs: God could not be manifeſted or revealed, and there would be no Nature nor Creature without the darkneſs.

Obſerve now, God's anger maketh the dark mind full of God's Love, maketh the Light mind full. For whoſoever hath, to them it will be given.

But now all ſtandeth in Strife, the Light againſt the Darkneſs, and the Life againſt the Death; and the Death againſt the Life: But Man is out of the great Subſtance, of all Subſtances, and in him is the Strife.

Doſt thou ſay, *God can make of me what he will, he is Omnipotent:* He maketh of thee what thou wilt, his Love is omnipotent, and alſo his Anger; that which getteth thee, holdeth thee. The Wicked is to God a good ſavour to Death; and the Saint or Holy is ſo to the eternal holy Life as thou groweſt; ſo thou art ſuch Sap as thou draweſt into thy ſelf, ſuch Fruit thou bear-eſt: It is not ſaid, God will not be mine, but thou wilt not be his, and ſo you are parted.

But he cannot make himſelf a Child, he goeth only with the Will into the Matrix, and then the divine *Fiat* apprehendeth him, and maketh him one; indeed he cannot make himſelf a Devil, the helliſh *Fiat*, according to the dark world's Property maketh him one, when he doth but give his Will up thereto.

Therefore rightly ſaith the Apoſtle, *To whom you give your ſelves Servants in obedienee, his Servants you are whether of God's Love or Anger.* Here the Apoſtle ſpeaks of man's Election, that man can give up himſelf, and be given up;

up; and though indeed of himſelf he cannot take or receive, yet God giveth him the taking or receiving, for he hath promiſed it him.

We believe a Reſurrection of our Bodies which we had here; it is not the earthly Body that is the Image, which ſhall live eternally, but the Heavenly, which the earthly body here holdeth captive in Death; but if Chriſt become born therein, then it is no more in death, but liveth in Chriſt, and is only covered with the earthly body.

It is not the Huſk, *viz.* the beaſtial Fleſh that ſhall ariſe, but the Life in the outward Myſtery with the wonders, that ſhall be compriſed in the holy Element, and be united with the Body of Chriſt [even] of the new man, and in Eternity ſtand with its wonders in it.

Seek not Chriſt's fleſh in the four Elements in the Spirit of the outward world, but in the Root of them, *viz.* in the holy Element, a Principle deeper then this world is; not abſent from the outward body.

Let no man think it will come to paſs, that men will come, who will teach or compel the holy Spirit with Authority or Power into men: No, it is ſaid, *To day when you hear the Voice of the Lord, harden not your Hearts and Ears*: Expect not another time, for this is the time of your Viſitation; incline your Ears and Hearts into the Temple of Chriſt in you.

Let none wait for a golden Time, wherein the holy Spirit out of, or from the outward Mouth, will cry into the hardned into his beaſtial VVill, who will live only in the Luſt of the Fleſh: O! No, that is not to be done; The time is already come that *Henoch* teacheth, and *Noah* declareth the Deludge of Sin.

Let none wait for the outward Prophet, he appeareth or ſhineth inwardly in the Spirit, the outward man will not know him; the right way into the eternal Life is in man: VVhoſoever will enter in with *Sion*, and praiſe God in *Jeruſalem*, hath now the acceptable time, the ſound of

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the ſeventh Trumpet is already ſounding; the Fountain of *Iſrael* is open; let none think that the ſound of the Trumpet will come from this or the other place: for as the lightning breaketh up in the Eaſt, and ſhineth to the Weſt; ſo from the beginning to the end is the coming of the Son of Man.

What now are the *Chriſtians*, ſo called, better than *Turks* and *Heathens*, if they live *Turkiſhly*, and more then *Turkiſhly* and *Heatheniſhly*? Where is the Chriſtian and Evangelical fruit? My dear Brethren, ſeek but the Pearl, all you that intend to avoid the anger of God, look not one upon the Life of another, but upon his own; for it is no more diſputing, but either convert or periſh; the time of diſputation and babling is out, you will get no further w th Diſputation, but with the Regeneration in the Spirit of Chriſt, you will reach and obtain the Pearl, ſo that you need never to diſpute more.

Chriſt, *viz.* the anointed of God, penetrateth only, or preſſeth upon the Humanity, not upon all Creatures; he uniteth himſelf to no Creature but man; he hath alſo with his Incarnation, Suffering, Dying and Reſurrection delivered no Creature but man. With the Name Chriſt he is become manifeſt only in the Humanity, not in the earthly or heavenly Creatures; the earthly and heavenly Creatures need no Chriſt, and the helliſh have none.

The man Chriſt is the firſt that aroſe from the dead, in the anointing, and is alſo the firſt, who in the anointing dyed to the human I-hood: He is only and alone the Lamb of God, in whom God brake his wrath in pieces; *Abel* and all Martyrs are his Members, upon whom the breaking Death in pieces preſſed or penetrated out of this Lamb Chriſt: when Chriſt aroſe from the Dead, then *Abel* alſo aroſe in Chriſt's anointing, in Chriſt's humanity, out of Chriſt's death, and lived in the anointing of Chriſt.

The Chriſt in the woman's Seed was manifeſt in no

Saint before Christ's birth, but only in the Spirit of the Deity, in a prophetick manner, and not in a human manner: By the woman's Seed is always understood the *Paradise* which faded or disappeared in *Adam*, viz. the heavenly Corporiety from the pure Element, and not the four Elements; this was manifest neither in *Adam* nor *Abel*, till the Saviour Christ became manifest in the Seed.

In all men lieth the heavenly Image, which disappeared in *Adam*, but it liveth in one, and in another it is unlively. When the wicked turneth himself to God, and turneth the will of the Soul to God, then is Christ out of the disappeared Seed born a man and is set before the Devil in the outward Flesh, for a crusher or bruiser of the Serpent, which hindreth and breaketh the Will of the evil Flesh, so that Sin is not committed.

And then there is a constant enmity, Christ governeth in his heavenly Flesh through the outward, and striketh the outward Lust to the ground; then cometh the anger of God into the center of the Soul, and will also have its fierce wrathful Government, and the Devil with the false or wicked Lust crouds himself thereinto.

The three horrible Chains wherewith our Soul is fast bound, during the time of this earthly Life, is first the severe anger of God, the *Abiss* and dark world which is the centre and creaturely Life of the Soul; the second is the desire of the Devil against the Soul, whereby he continually sifteth and tempteth the Soul, striving to throw it from the Truth of God into Vanity, *viz.* into Pride, Covetousness, Envy and Anger, and with his desire bloweth up and kindleth those evil Properties in the Soul, whereby the will of the Soul turneth away from, and entreth into Self. The third and most hurtful Chain, is the corrupt and altogether vain, earthly and mortal Flesh and Blood, full of evil Desires and Inclinations.

It is then necessary that we convert with our Will

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and enter again into the New-Birth, and Christ giveth us his Body to eat, and his Blood to drink, but not to the man of Sin, but to the man in Christ new born to Life, *viz.* that from the divine world's substance to the *Paradisical* man, which hath a heavenly mouth to partake with.

For Christ dwelleth in Heaven, & feedeth us with his Body and Blood in the Heaven, this Heaven is in man, *Adam* eateth of the four Elements, and is fed with evil and good; *Adam* the outward Flesh man sinneth, the inward man willeth not the Sin, therefore saith *Paul*, *Now if I sin, it is not I that do it, but it is the sinful desire which dwelleth in the Flesh*: *Now therefore with my mind I serve God, and with my Flesh the Law of Sin; for I do that which I would not, but if I now do it, it is not I that do it, but Sin in the Flesh.*

Therefore let the Christian Reader that loveth truth, be warned according to my bounden duty and love will, not to esteem himself perfect, and to set himself in the omnipotent power or virtue of God in the Omniscience, and to say he is without Sin, and cannot sin.

Our whole Life should be a continual Repentance, for it is even a continual sinning; and though indeed the noble Lilly-branch new generated or born in Christ's spirit sinneth not; yet the earthly man in Soul and Body sinneth, and willeth continually to break or destroy the noble Rose-bud again, and altogether obscure it.

Here is the Field where the Fruit groweth, let none be perswaded to such sluggishness, and to lie on such a soft Bed, as to think he is fairly grown, and quite or full blossomed: O No! no, by no means, but continually without ceasing draw divine Essence to thy self, in the greatest Humility, from and out of Gods Love, as a Bee doth Honey out of the fair blossom of Flowers; for as soon as man is secure or careless, and thinketh he is Holy Honey, then the Devil bringeth to him poyson in

Vanity, which the own self will in own self lust longing [illegible]eth into it self.

As soon as the Soul eateth of it self, and of the Light of Reason, it goeth on in its own Opinion, and then its doings which it sets for divine, are but from the outward Constellation, which presently then layeth hold on the Soul, and maketh it dry, and then the Soul goeth on in Errors, till it yield it self up again into resignation, and acknowledging it self anew to be a defiled Child, resisteth Reason, and so getteth the Love of God again, which is harder to do now, then it was at first; for the Devil bringeth in strong doubts, he will not easily leave his Port of prey.

This may be seen clearly in the Saints of God from the beginning of the world, that many who have been driven by the Spirit of God, have yet often-times departed from Resignation into Self, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the anger of God. The will of the Soul must therefore continue close to resigned Humility, and sink into nothing, *viz.* into the deepest Humility in the sight of God.

Also a man in this world should not desire to know his Holiness, but continually draw Sap out of his Tree Christ, and commit and leave it to the Tree what kind of Branch or Twig that will generate out of him.

Why do we so long contend about Knowledge? Indeed knowledge is not alone the way to Blessedness or Salvation: The Devil knoweth more then we, but what doth that avail him? For that I know much, affordeth me no Joy; but that I love my Saviour Jesus, and continually desire him, that affordeth me Joy; for the desiring is a receiving.

Let not the dear and worthy *Christendom* think, being now it doth seem as if she should go to wrack and ruin that it is utterly undone; no, the Spirit of the Lord of Hosts hath out of his Love planted a new Branch in the hum-

man Property which ſhall root out the Thorns of the Devil, and make known his Child *Jeſus* to all Nations, Tongues and Speeches, and that in the Morning of the eternal Day.

A *Chriſtian* is of no Sect, he can dwell in the midſt of Sects, and alſo appear in their Services, and yet adhear and be addicted to no Sect; he hath but one knowledge only, that is, Chriſt in him, and he putteth all his knowing and willing into the Life of Chriſt.

John, as the Teacher of Chriſt, in Chriſt's ſtead, muſt provide for the outward Mother, according to the outward man, and feed and teach the Lambs of Chriſt with Chriſt's Spirit: And it doth exactly ſhew us how the outward man is not God's Mother; for Chriſt doth ſeperate himſelf from his outward Mother, and gives her unto *John*, and therefore they do very ill that honour and worſhip the outward Mother of Chriſt for God's Mother. The whole true *Chriſtendom* is Chriſt's Mother, which beareth Chriſt in her, and *John*, *viz.* the Servants [and Miniſters] of Chriſt are his Nurſes, which take care for the Mother of Chriſt, as *John* did.

All whatſoever the *Jews* did to Chriſt outwardly, the ſame was a Type of the inward, *viz.* how it went between God and the Humanity, *viz.* between the Eternity and Time; the *Jews* gave him Gall and Vinegar in his thirſt, both theſe Properties are a *Mercury* in the Sulpher of *Saturn*, *viz.* in the impreſſion; this is even the Type and full reſemblance of the Souls property, as it is in it ſelf alone devoid of the other Love-properties.

God gave this Property of the Soul again into his *love*, the Death into the Life, whereupon the Soul-like fire and dark world became an exceeding triumphant joyful *Paradiſical* Life: and here the Champion upbraided Death and Hell, *viz.* the dark world in the Soul, and ſaid, Death where is thy Sting now in man? Hell, where is now thy Victory in the wrath of thy poyſon-ſource? in the expreſſed

preſſed Word or *Mercury* all is now dead: O death am to thee a Death; Hell I am to thee a Conquer thou muſt ſerve me for the Kingdom of Joy: Th ſhalt be my Servant and Miniſter to the Kingdom Joy: thou ſhalt enkindle the flames of Love with t wrath, and be a cauſe of the ſpring in *Paradiſe*.

The dear Love-humility and Meekneſs did ſuffer it ſelf be ſcorned mocked, ſpit upon, and judged by the Anger, t is, the Jews *muſt execute the juſtice of God, for by ma ſelf-action Sin was committed, and by man's ſelf-action de and ſin muſt be blotted out.* Adam *had introduced his W into the Poyſon of the outward* Mercury; *even ſo muſt Chri viz. the Love, freely give up its Will alſo into the ſa poyſonful* Mercury: Adam *did eat of the evil Tree, Chr muſt eat of God's anger; and as it went inwardly in t Spirit, ſo likewiſe outwardly in the Fleſh.*

Upon the mount of Olives *the heavenly World in the Lo did wreſtle with the Anger in the human World, viz. wi the ſelf-hood, ſo that the Perſon of Chriſt did ſweat blo Sweat; even there the one was diſmayed at the other, th Love at the horrible Death whereinto it ſhould and wa wholly yield and give in it ſelf with the divine eſſentiality and be ſwallowed up by the Anger, and the Anger [w diſmayed] at its Death, in that it muſt loſe its Might the Love.*

Hence the whole Perſon of Chriſt ſaid, Father if it b poſſible, let this Cup paſs from me; yet not as I wi but thy will be done. *The Love-world in Chriſt ſaid, C it not be but that I muſt drink down the Cup of thy Anger then thy Will be done. And the Anger ſaid, If it be poſſible let this Cup of Love paſs from me, that I may revenge m ſelf, and rage in the wrath of man for his diſobedience ſak as God ſaid to* Moſes, *who ſtood in the Spirit of Chriſt a Type of Chriſt before God,* Let me alone, that I ma devour this diſobedient People: *But the name* Jeſ *which had incorporated it ſelf in* Paradiſe, *with the pro miſe of the woman's Seed in the Aim of the human an*

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ine Covenant would not suffer him; for the Humility of name Jesus *hath always interposed against the wrath of e Father, against his Fires property, that his Fire might t enkindle the half poysonful* Mercury *in man, save only some times, when* Israel *walked wholly in the wrath and disobedience, as is to be seen by* Corah, Dathan *and* Abiam, *and by* Elias.

Now from the tryal of the combat of the Love and Anger ainst each other proceeded also the temptation of Christ; was tryed in the temptation, of which Property man would ve, whether of the Father's in the Fire, or of the Son's the Light of Love; here the whole Property of Christ's erson was tempted, the Devil said, as he had also said unto dam, Eat of the Evil and Good: Hast thou not Bread? hen make Bread of Stones: Why dost thou hunger so ng in thy own property? *Then said the divine desire,* ian liveth not of Bread alone, but of every VVord of od.

When the Devil saw that in this he had no success, that e Humanity would not give way to depart out of the Resgation out of God's Will, he carried the Humanity upon an igh Mountain, and shewed it all the Riches of the world. ll whatsoever doth live and move in the expres word, all he Dominions and Might in the outward Nature, over hich he calleth himself a Prince, but hath only the one part the wrath of Death in poss ssion, and said unto it [understand, *to the human property*] If thou fallest down and orship me, I will give thee all this.

Here it was tryed, therefore said the Devil, viz. *the Arniest in God's anger unto Christ, That he should fall down nd worship him and then he would give him all Dominions, ower and Glory, he should and might do what he please: he ould live and delight in his own self-will, and fore-go regnation; and if this had come to pass then had the fair nstrument been once again broken, and the human melody in od's Love and Deeds of Wonder had ended, but Christ said,* et thee hence Satan, it is written, Thou shalt worship

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the Lord thy God, and ſerve him only. *Then the Dev*
left him, and the Angels came and miniſtred unto him.

Chriſt called the Devil a Prince of this World, but th
Devil hath neither the Kingdom of God, nor the Kingdom
this world in poſſeſſion, this world is not his own, but he is th
pooreſt Creature in this world. and hath only the wraths pa
in poſſeſſion, the other profiteth him nothing; thus he is i
the world, and alſo not in the world; he thought to be Prin
and is ſo in the ſame property in the Wicked, and alſo in th
Government in the world in the wrath: He muſt lock who
Turba Magna *is enkindled in the wrath, and there he*
buſie ſo far as Turba Magna *goeth in the wrath, furth*
his Courage is cooled.

Of outward Government and Dominion.

When God bleſſed Noah *through the Off-ſpring, pro*
ceeding from the Covenant, and bad them be fru
ful; he gave them again the whole World, with all its Ho
in poſſeſſion, and gave them all Beaſts, Fiſhes and Fowls i
common, with no diſtinction, reſtriction or prohibition, ſa
only that they ſhould not eat their Life in the Blood, leſt th
ſhould become monſtrous in their Life, with eating the Li
of the Beaſt.

God commanded them to rule over all the Beaſts and Cre
tures, but in this place he gave them no peculiar Dominati
or ruling Power over one another; for all domination lor
Rule and Authority, whereby one man ruleth over anoth
doth ariſe from or through the order of Nature, according
its Properties according to the Conſtellations and outwa
Dominion of the Princes under the Conſtellations or Aſtru

The true Image of God hath no other Dominion in
Members, then the Body hath in its Members, or the T
in its Branches; but the beaſtial Image from the Stars a
four Elements maketh it ſelf a Dominion and Governm
according to its Mother, whence it taketh it riſe, and wh
in it liveth.

Here note, All War and Contention ariſeth from
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dominion of God's anger; the Warrior is a Servant of God's anger; he is the Ax wherewith the angry Husband-man cuts up the Thorns and Briars from off his Ground: God's anger according to his Fire's property, will have it so, and not his Love; And he that suffers himself to be made use of thereto, he serveth the anger of God, according to the dark and fire-world's desire and property, which in the heavy fall of Adam, hath manifested it self in the human Property, and brought man, viz. the angelical Image into an half deviliſh Vizard and likeneſs.

Of human Propagation.

ALthough honeſt marryed People beget Children, and join themſelves together with Love-deſire; yet it hath not this meaning or underſtanding, that the Imagination or Deſire of Man and Wife is holy, and that Chriſt's Spirit driveth on the Imagination.

The Imagination ariſeth out of the Tinctures, which kindle the Mercury with their Luſt, and the Mercury kindleth the Spirit of the Life, and now exiſteth the Luſt and Will in the Heart, viz. a vehement deſire; the tenderer the Complexion is, the nobler alſo is the Tincture in its ſweet deſire.

But if alſo it be ſhot with a fiery Dart in Venus's deſire, then is the life kindled, ſo that it is as it were more then half mad with Love-thoughts; and yet knoweth not what hath happened to it. Muſt all this be holy? then would the ſecret Whoredoms alſo be holy; whereas indeed the Dart often goeth forth in falſe or wicked Luſt.

And though it be at beſt, yet it is a thing that is in all Beaſts, it is natural; and when men will give it the beſt and righteſt Name, then it is called an Abomination before God's Holineſs, being a thing exiſted out of Sin, through Adam's fall; which indeed is born withal under divine patience, ſeeing it cannot be otherwiſe, of which we could take many Examples in the holy Scriptures.

Look upon the people of Iſrael, when God would give them the Law on Mount Sinai, and manifeſt or reveal himſelf

with his Voice, then he commanded the young People who were loaden with such burning Lusts, to abstain from their Wives; and that pointed not only at the Marriage-work, but also at the Imagination.

Christ therefore became a Man without the helping or co-working or concurrence of any man or Husband, that he might bring us forth out of this abomination before God, through his holy Incarnation or becoming man: he became such a Virgin-like Child, with both the Tinctures one in another, without self-love, that he might bring our rent in himself into one.

And this is the Abomination, in the Marriage-work, that the Seed is unclean in the conjunction of both the Tinctures when they are brought together into one; [indeed] it is the property of the eternal joyfulness, when the Seed goeth forth, viz. of the highest desiring and fulfilling; if that might be done without abomination, then it were holy; but the Sulpher in the Seed is an abomination before the Holiness.

It is not in the power of the Imagination of the Flesh, but in the pure Love-desire of Chastity and Faithfulness when two joyn their Minds together in the Marriage-band, and give up their love and faithfulness one to another to be their own, and desire to be one Heart and Will; there the Spirit of Christ is the Love band; and here now is rightly the thing, Increase or multiply, and be fruitful.

The marriage-work, according to the outward man, is not holy, but according to the inward, it is holy, in the Children of the Saints, but not in beastial Vessels; the marriage-work in it self, if it be done ordinately, is not sinful, for it is driven on by God's officer, Nature, and born withal under divine patience.

Of the Serpent that deceived *Adam*, and of all created Things.

When God said, Let all sorts of Beasts come forth each according to his property [*or kind*] they *came forth Beasts out of every property of Nature, as it was manifest in the severation* [*of the two Kingdoms,* viz. *The*

Eternity] when God moved himself to the Creation; for the Devil would domineer over the Love and Meekneſs of God, and put his deſire alſo into the Anger, that is, into the auſteer Might, where the poyſon-Life ariſeth, viz. into the Fiat of the wrathful Property, out of which Form are proceeded Vipers, Serpents, Toads, and other venomous Worms; not that the Devil hath made them, that he cannot; only as the Deſire was in the Impreſſion of the Fiat, ſuch alſo was the Creature in the evil and good. For in thoſe poyſonful Beaſts the higheſt Tincture is to be found, if they be reduced into an oily Subſtance, and the wrath of Mercury ſeperated; For all Life both external and internal conſiſts in Poyſon and Light, as we underſtand that the wrath and angerfire of God is a cauſe of the divine Joyfulneſs: The like alſo we are to know externally; for all Life devoid of the poyſonful Mercury, is amort and abominate, and accounted as dead: Now Mercury is the kindler of the Fire, and every moving Life conſiſts in the Fire; and albeit ſome Creatures live in the Water, yet Fire is their Life.

Hence what may be thought of *Ireland*, where no *Venomous beaſt can live?*

In the higheſt Mercury is the higheſt ſharpeſt proof of all things; the more poyonful a thing is, the more ſharply it proveth a thing; for the ſharpeſt taſte and ſmell conſiſts in the greateſt Poyſon. viz. in a dying Source.

Now we are to conſider of the Serpent which deceived Adam with his craft; the Kingdom of Wrath, and alſo the outward Kingdom was manifeſt in the Serpent, for it was more ſubtil then any Beaſt of the Field, and this ſubtilty Eve deſired.

The Devil was a fair Angel, and the Serpent the ſubtile Beaſt, and Man the likeneſs of the Deity: Now all three were corrupted by Imagination and Pride, and got the Curſe of God for their falſe Luſt [or running.]

All whatſoever is eternal, proceedeth originally from one ground, as Angels and Souls; but the Serpent is not out of the eternal ground, but out of the beginning of Time; all

things were good in the beginning, also the Devil was good while he was an Angel; so also the Serpent [was good in its Creation before the Curse.]

But being the Devil went into the highest Fire's desire, God parted from him as a light that is put out, or extinguished in a Candle, and afterwards he lived according to his own desire.

But seeing he knew that there was such a Tincture in the Serpent, and the Serpent being created out of the beginning of Time; therefore he insinuated with his desire into the Serpent, and took possession of the Serpent's Tincture, and wrought forth his desire through the Serpent against Man, to introduce him to long after the Serpent's property; for the Serpent's tincture was from both Originals, *viz.* out of the deadly *Mercury*, from the dying in the Fire, *viz.* from the coldness in the Impression, and then also from the wrathful [fiery property in the impression] the cold Impression is earthly, which ariseth from the Wrath, *viz.* from the dying in the Wrath in the Impression; and the fiery [Impression] ariseth from the quick poyson of *Mercury*, in which property the Spirit's life consisteth.

Thus *Adam* and *Eve* was infected with the Devil's desire through the Serpent, *viz.* through the earthly deadly property, and also [through] the wrathful living property of God's wrath, according to the Devil's own property, and was inflamed in his divine Oyl, that is, in the heavenly Essentiality; even then the divine Light which shone out of the divine Body of the heavenly Essentiality was extinct in him, for the Curse seized upon the Soul. Now God's cursing is a withdrawing, *viz.* the divine Power which was in the Body departed into its own Principle, and his holy Oyl [wherein the Power of God dwelt, and had made a Kingdom of Joy, *viz.* the *Paradise*] became a Poyson.

Thus *Adam* dyed unto God, and lived to Death; here it was necessary that God should regenerate him, and

therefore

therefore the Serpent was curſed, becauſe it had ſerved and willingly obeyed the Devil.

We declare with good ground, that there is nothing ſo bad, but there lieth a good therein, but the badneſs is not capable of the good: Alſo, there lieth in the moſt poyſonful *Mercury* the greateſt Pearl and Jewel, if his poyſon-will may be introduced into the ſame, then he himſelf manifeſts the Pearl, for he changeth himſelf.

The Power of the Moſt-high hath given to all things, even to every one according to its property, a fixt Perfection; for all was very good, as *Moſes* ſaith, but with the Curſe the *Turba* is introduced, ſo that the Properties do ſtand in the Strife of *Mercury*, yet in each property in every Herb, or whatſoever is [I ſay] in whatſoever doth grow, or ariſe out of the walm of the four Elements, there is a fixity hidden; for all things which are in the four Elements, are originally ſprung forth out of the eternal Element, in which there is no Strife, neither heat nor cold, but all things were in equal weight, of all the Properties in a Love-play, as it is even ſo now in *Paradiſe*; and the ſame *Paradiſe* ſprung forth in the beginning of this World [before the Curſe] through the Earth: thus it is alſo yet hidden in all things, and may be opened by Underſtanding and Art, ſo that the firſt Virtue may overcome the inflamed Malignity.

Albeit we men have not full power to do it in ſelf-might, yet it may be done in God's permiſſion, who hath again turned his Mercy towards us, and again opened *Paradiſe*, and its comprehenſion in man: Hath God given us Power to become his Children, and to rule over the world? wherefore then not over the Curſe of the Earth? Let none hold it for impoſſible, there is required only a divine underſtanding and knowledge thereunto, which ſhall bloſſom in the time of the Lilly, and not in *Babel*, for whom we alſo have not written.

What-

Whatsoever groweth, liveth and moveth in the world, consisteth in *Sulpher*, and *Mercury* is the life of *Sulpher*, and the Salt is the corporeal Beeing of *Mercury* his hunger.

Sulpher is the Mother of all Spirituality and Corporality, *Mercury* manageth the dominion therein, and *Sol* is the House of its habitation, which *Mercury* it self maketh in *Sulpher*. Reason ariseth in the Oyl of the *Sulpher*, wherein the Constellation giveth its desire, *viz.* the Essence of its property, whence forth-with the Senses and Thoughts do arise.

There are especially seven Forms or Properties in Nature [which are before described] both in the eternal and external Nature; for the external proceeds from the eternal: The antient *Philosophers* have given Names unto the seven Planets, according to the seven Forms of Nature, but they have understood thereby for another thing, not only the seven Stars but the seven-fold Properties in the Generation of all Essences: There is not any thing in the Beeing of all Beeings, but it hath the seven Properties in it, for they are the Wheel of the centre, the cause of the *Sulpher*, in which *Mercury* maketh the boyling in the anguish-source.

These seven Forms or Properties make in themselves a three-fold Spirit, *viz.* a *Vegitative*, *Sensitive* and *Rational*; the Vegitative consists in the four Elements, the Sensitive in the seven Forms of Nature, and the Rationative in the Constellation, but the understanding proceeds only from God, for it ariseth out of the eternal Nature; all Life whatsoever which hath its limit in the expressed Word, doth consist in *Sol*, *Sulpher* and *Mercury*, for therein consists the seven Properties of every life of this world; and also the Spirit of Vegitation, Sensation and Reason.

When I speak of *Sulpher*, *Mercury* and *Salt*, I speak of one only thing, be it either Spiritual or Corporeal, all created things are that one thing, but each thing in its

difference

ifference of the first beginning, according as the property in the *Verbum Fiat* hath imprinted it self in each thing; so is that kind in its Propagation, and all things stand in the Seed and Procreation; and there is not any thing but it hath a fixity in it, be it either hidden or manifest, for all shall stand to the glory of God.

What soever is arisen from the eternal Fixity, as Angels, and the Souls of men, doth remain undestroyable in its fixt Beeing; but what soever is arisen in the unfixt Beeing, *viz.* with the motion of Time, that doth again enter into the first motion, whence it hath taken its original, and is a Map of its form, which it had here like a Picture, or as in an Image in a Glass without life; for so it was from Eternity before the times of this world, which the Most-high hath introduced into an Image into the comprehensible natural Life in time, to behold the great Wonders of his VVisdom in a creatural beeing, as we plainly see.

For we cannot say, that this world was made out of something, it was only and barely a desire out of the free *Lubet*, that the *Abiss*, viz. the highest good or beeing, *viz.* the eternal VVill would behold it self in the *Lubet* as in a Glass, therefore the eternal VVill hath conceived the *Lubet*, and brought it into a desire, which hath impressed it self, and figurized and corporized it self both to a Body and Spirit, according to the same impression's property.

This Impression is the only manifestation of the Mystery, and is called Nature and Essence, for it manifests what hath been from Eternity in the eternal VVill.

A few Words shewing how lovely and graciously the noble Virgin Sophia *in the inward ground of man,* [viz. *the Spirit of Christ in the new Birth out of his Humanity in us*] *presenteth her self to her Bridegroom, the Soul; when it entreth into Repentance; and how the Soul behaveth it self towards her, when* Virgin Sophia *appeareth to it.*

The Gates of the *Paradisical* Garden of Roses.

WHen Christ the Corner-stone stirreth himself in the extinguished Image of man in his heart by Conversion & Repentance, then *Virgin Sophia* appeareth in the stirring of the Spirit of Christ in the extinguished Image in her Virgins attire before the Soul, at which the Soul is so amazed and astonished at its uncleanness, that all its Sins immediately awake in it, and tremble and shake before her: For then the Judgment passeth upon the Sins of the Soul, so that it even goeth back in its unworthiness, and is ashamed in the presence of its fair Love, and entreth into it self, denying it self as utterly unworthy to receive such a Jewel. This is understood by them who are of the Tribe, and have tasted this Jewel, and to none else.

The Soul saith to its noble *Sophia*, its Love, that is born again in the Soul;

O my noble Pearl and opened Flame of my Light in my anxious fiery Life! O, how thou changest me into thy Joy! O beautiful Love! I have broken my Faith with thee to my Father Adam, *and with my fiery strength have turned my self to the pleasure and vanity of the outward World, and have fallen in love with a Stranger, and had been constrained to walk in the Valley of Darkness in this strange Land, if thou hadst not come to me into the House of my Misery in thy great faithfulness, by thy piercing thorough and destroying*

troying God's Anger, Hell and dark Death, and reſtored thy meekneſs and love to my fiery Life.

O ſweet Love! thou haſt brought the Water of Eternal Life out of the Fountain of God with thee to me, and refreſhed me in my great Thirſt: I behold in thee the Mercy of God, which was hidden from me before by the ſtrange Love; in thee I can rejoyce, thou changeſt my anguiſh of Fire to be great joy to me. O amiable Love! give me thy Pearl, that I may continue in this Joy forever.

Upon this the noble *Sophia* anſwereth the Soul, & ſaith;

My noble Bridegroom, my Strength and Power! why haſt thou forgotten me ſo long, that I have been conſtrained in *great grief* to ſtand without the door & knock? My dear Love and faithful Treaſure, thou highly rejoyceſt me in thy beginning! I have indeed broken into thee through the deep Gates of God, through God's Anger, through Hell and Death, into the houſe of thy Miſery, and have graciouſly beſtowed my Love upon thee, and delivered thee from the Chains and Bands wherein thou waſt faſt bound; I have kept my Faith with thee: but thou deſireſt now an exceeding great thing of me, which I will not willingly venture with thee. Thou wouldſt have my Pearl as thy proper own: remember, I pray, O my beloved Bridegroom! that thou didſt carelefly loſe it before in *Adam*, and beſides, thou ſtandeſt yet in great danger, and walkeſt in two dangerous Kingdoms, *viz.* in the original Fire, thou walkeſt in that Country, wherein God calleth himſelf a ſtrong zealous God, and a conſuming Fire. The other Kingdom thou walkeſt in, is in the outward world, the Air, wherein thou dwelleſt in the vain corrupt Fleſh and Blood, where the pleaſure of the world, & the aſſaults of the Devil paſs over thee every hour, thou mayſt perhaps in thy great Joy bring earthlineſs again into my Beauty, and darken my Pearl: thou mayſt alſo perhaps, grow proud as *Lucifer* did, when he had the Pearl in his poſ-

ſeſſion, and ſo mayſt turn thy ſelf away from the h
mony of God, and then I muſt afterwards be depriv
of my Love forever.

I will keep my Pearl in my ſelf, and dwell in the He
ven in thee, in thy extinguiſhed, but now in me revive
Humanity, and reſerve my Pearl for *Paradiſe*, until tho
putteſt away this Earthlineſs from thee, and then
will give it thee to poſſeſs. But I will readily affo
and preſent my Countenance to thee, and the ſwe
Rayes of the Pearl, during the time of this earthly Life
I will dwell with the Pearl in the inner Quire, and b
thy faithful loving Bride: I will not eſpouſe my ſe
with thy earthly Fleſh, for I am a heavenly Queen, m
Kingdom is not of this world, yet I will not caſt th
outward Life away, but viſit it often with my rayes
Love, for thy outward Humanity ſhall return again
but I will not have the Beaſt of Vanity, neither did Go
create it in *Adam*, with a purpoſe to have it ſo groſ
and earthly, but in *Adam* thy deſire through Luſt form
ed this beaſtial groſeneſs from, and with all the Eſſenc
of the awakened Vanity of the earthly Property, where
in Heat and Cold, Pain, Enmity and Deſolution conſiſteth

Now my dear Love and Bridegroom, yield but th
ſelf up into my Will, I will not forſake thee in this earth
ly Life in thy danger, though the anger of God ſhou
paſs upon thee, ſo that thou ſhouldſt grow affright
and diſheartned, or ſhouldeſt think that I had forſak
thee. yet I will be with thee and preſerve thee, for tho
thy ſelf knoweſt not what thine office is; thou muſt
this time work, and bear Fruit; thou art the Root
this Tree, Branches muſt be produced out of thee, whi
muſt all be brought forth in anguiſh: but I came fo
together with thy Branches in their Sap, and bring fo
Fruit upon thy Boughs, and thou knoweſt it not; for
Moſt-high hath ſo ordered that I ſhould dwell with
in thee.

Involve thy ſelf therefore in patience, and take he

of the pleasure of the Flesh, break the will and desire thereof, bridle it as an unruly Horse, and then I will often visit thee in thy fiery Essence.

O noble Bridegroom! stand still with thy Countenance towards me, and give me thy rayes of Fire, bring thy desire into me, and kindle me, and then I will bring the rayes of my Love from my Meekness into thy fiery Essence, and kiss thee forever.

I will bring a Garland for thee out of *Paradise*, with me, for a token of my Love, and put it upon thee, in which thou shalt rejoyce: But I give thee not my Pearl for a possession during this time: Thou must continue in Resignation, and hearken what the Lord playeth in thy Harmony in thee: Moreover thou must give Sound and Essence to thy tune out of my strength and virtue, for thou art now a Messenger of his Mouth, and must set forth his praise and glory.

O kiss me with thy desire in thy Strength and Power, and then I will shew thee all my Beauty, and will rejoyce and delight my self with thy sweet Love and shining Brightness in thy fiery Life; but the Crown of Pearl wherewith I crowned thee, I have laid that aside for thee, thou must wear it no more till thou art become pure in my sight.

The Soul saith further to the noble *Sophia*;

O thou fair and sweet Consort! what shall I say before thee? let me only be commended unto thee, I cannot preserve my self; If thou wilt not now give me thy Pearl, I leave it to thy Will; give me but thy rayes of Love, and carry me through this Pilgrimage. I am satisfied now that I know thou art with me in all my Troubles, and will not forsake me. O gracious Love! I turn my fiery Countenance to thee: O fair Crown! fetch me quickly into thee, and bring me forth from unquietness: I will be thine forever, and never depart from thee.

CONCLUSION.

Man is the greateſt Arcanum, *or ſecret Miſtery that God ever wrought, he hath the figure and is the ſimilitude, ſhewing how the Deity hath exgenerated it ſelf from Eternity out of the fierce Wrath out of the Fire, by the ſinking through Death into another Principle, of another Source or Quality.*

For thus is he alſo exgenerated out of Death again, and groweth out of Death again into another Principle, of another Source and Quality and Virtue, or Power, wherein he is quite free from Earthlineſs.

And it is very good that we are with the earthly part fallen home to the Earth, inaſmuch as we alſo retain the divine part; for ſo we are wholly pure, and come wholly perfect without any Luſt, Suggeſtion or Infection of the Devil into the Kingdom of God again; and are a much greater Arcanum, *or ſecret Miſtery then the Angels.*

We ſhall alſo, as to the heavenly Subſtantiality, excel them, for they are flames of Fire throughly illuſtrated with the Light, but we attain the great Source or Quality of the Meekneſs and Love, which floweth forth in God's holy Subſtantiality.

Therefore they do very wrongfully and falſly, who ſay, God willeth not to have all men in Heaven; He willeth that all ſhould be ſaved or helped, the Fault is in man himſelf, that he will not ſuffer himſelf to be ſaved or helped.

And although many be of an evil Inclination, that proceedeth not from God, but from the Mother of Nature; if they lay the blame on God, they lye, God's Spirit with-draweth it ſelf from no man.

The noble Jewel in them ſtandeth hidden in the noble centre in the divine Principle; and they can very well with their willing, go forth out of the earthly Subſtance and Malice, or Wickedneſs, into the willing of God.

But they wilfully and obſtinately let the fierce Wrath hold them; for the proud ſtately ſelf-honouring Life pleaſeth them too well, and that holdeth them alſo.

After

After this time there is no remedy more; but in this time, while the Soul ſwimeth and burneth in the Blood, it may well be, for the Spirit of God goeth upon the Wings of the Wind, God is become Man.

The Spirit of God goeth with the willing into the Soul, it deſireth the Soul, it ſetteth its Magia *towards the Soul, the Soul needs only to open the Door, and ſo it goeth voluntarily in, and openeth the noble Grain to the Tree of the Chriſtian-Faith.*

Caſt away your Evil or Wickedneſs, and enter into meekneſs, preſs into the Truth and Love, and yield thy ſelf up to God, and ſo thou wilt be ſaved or helped.

Thou wilt ſay, I am kept back that I cannot. *Yes indeed, that is right, thou willeſt to have it ſo; the Devil alſo would have it ſo.*

Art thou a Champion? why doſt thou not ſtrive or fight againſt the Evil? But if thou ſtriveſt or fighteſt againſt the good, thou art an enemy to God. Art thou an Enemy? then thou art no Friend; if thou be a friend, then forſake thy enmity and hatred, and go to the Father, and ſo thou art a Son.

If thou ſayeſt, I am of an evil Source or Quality, and cannot, I am kept back. *Very well, let the evil Source or Quality be as it is, but go thou with thy Will-Spirit into God's Love-Spirit, and give up thy ſelf into his Mercy: Thou wilt once well be freed from the evil Source or Quality.*

Concerning the evil Body, which ſticketh full of evil Affections, there is not much to be done; if it be inclined to evil, do it the leſs good, give it no occaſion to wantonneſs.

To keep it in ſubjection, is a good Remedy; to be ſober, and to lead a temperate Life, is a good Purgation for the evil Aſs; not to give it that it luſteth after, to let it faſt often, ſo that it may not hinder Prayer, that is good for it; it is not willing, but the Underſtanding muſt be Lord, for it beareth God's Image——This Latine *doth not reliſh well to the rational world in the Luſts of the Fleſh.*

Reader, *who loveſt God, know that a man is the true*

ſimilitudo

similitude of God, which God highly loveth and manifesteth himself in this similitude, as in his own; God is in man the middlemost.

But he dwelleth only in himself; and if it be so, that the Spirit of man become one Spirit with him, then he manifesteth himself in the Humanity, viz. in the Mind, Thoughts and Desirings, so that the mind feeleth him.

Else in this World he is very much too subtil to be beheld by us, only the Thoughts behold him in the Spirit, understand in the willing Spirit; for the Will sendeth the Thoughts into God, and God giveth himself into the Thoughts.

And then the Thoughts bring the Power of God to the Will, and the Will receiveth them with joy, but with trembling [or quaking] for it acknowledgeth it self unworthy, seeing it proceedeth out of a rough Lodging, viz. out of a wavering mind; and therefore it receiveth the Power in the sinking down before God.

Thus out of its triumph, cometh a soft gentle Meekness to be, that it, God's true Substance, and it apprehendeth that very Substance: And that conceived or apprehended Substance is in the willing, the heavenly Body, and is called the true and right Faith, which the Will hath received in the Power of God, the same sinketh or demerseth it self into the mind, and dwelleth in the Fire of the Soul.

Thus the Image of God is entire or total, and God seeth or findeth himself in such a similitude.

And so now Faith is not an historical Knowledge, for men so make Articles of it, and to depend only on them, and to frame his Mind into the works of his Reason: True Faith is the Might of God, one Spirit with God; for the holy Spirit moveth in the Spirit of Faith.

We would have the *Reader*, that loveth God, faithfully warned from our Gifts and deep Knowledge: and we have very earnestly and faithfully presented you the way of the Truth, and of the Light, and we admonish you all Christianly to consider of it, and to read it diligently, it hath its Fruit in it self. *Hallalujah, Amen.*

Thus

THus [*Christian Reader*] have I in part, according to my Gift, answered the wish and desire of one of the Laborious and worthy Translators of *Jacob Behem*'s Writings, who speaking thereof, saith,——It 'were well that all were brought into one, and the rest 'laid aside, for the multiplicity causeth Strife and 'wrong confused apprehensions, by reason of the catch-'ing Conceits and Conjectures of Reason, which is not 'able to discern or look into the centre and depth of the 'Mystery, so that Reason supposeth many times it is 'contradictory, whereas it is not all contradictory, but 'fully agrees in one in the depth. Yet know, there is but a glimpse of the Mysteries in these Writings, for a man cannot write them: He that is found worthy of God to have the Light enkindled in his Soul, he shall see, taste, smell, hear and feel unspeakable things concerning this knowledge.

He that this Author's works doth read,
A divine Light in's Heart doth need.
Or else his Reason will but stray,
And grope for Light in the mid-day.
But none will him censure or scorn,
That is truly of *Sophia* born.

Wise *Solomon* saith, *Happy is the man that findeth wisdom, and the man that getteth Understanding; for the Merchandize of it, is better then the Merchandize of Silver, and the Gain thereof than fine Gold*, &c.

A Treatise of the Four Complexions; and of the Causes of Fear and Sadness; what the Astonishment and Anguish [about Spiritual things.] Also of the two Kingdoms or Qualities. Written by Jacob Beheme, 1621.

ALl Sadness and Fear wherewith a man terrifies and amazeth himself, is in his inward man, from the Soul; for the outward Spirit, which hath its Original from the Stars and Elements, is not in this sort troubled, because he lives in his Mother which bore him: but the poor Soul is with *Adam* entred into a forreign Harbour, *viz.* into the Spirit of this World, wherewith the beautiful Creature is vailed and captivated, as in a darksom Prison.

Now the Spirit of this world hath four sorts of Lodgings, wherein the pretious Jewel is shut up; of these four there is but one principally manifest to one man, as 'tis with the four Elements, which every man hath in himself, and is himself the same beeing, except his Soul, which is not of that Essence, though it lie as a Prisoner in it: And of these four Lodgings or Images one only hath the predominance in his Life, the *Names* of them are; 1. *Cholorick*; 2. *Sanguine*; 3. *Phlegmatick*; 4. *Melancholy*.

The first, *viz. Cholorick*, is of the Fire's property, causes a stout Courage, hasty Anger, swelling Pride, Self-willedness, mindlesness of others. This Image shines after the outward world in a fiery light, labours after the Sun, and will always be a Lord.

Is the Soul's life cloathed [encompassed] with the *Cholerick* Complexion, then is it fiery, furious, haughty and fretting, subject to Fury and Wrath; and if the Soul imagin therein, then doth it yet more vehemently kindle and enflame the Complexion, the Soul it self being of a fiery Nature. Then become these following

Disposition

Diſpoſitons operative in ſuch a man, *viz.* Anger, Pride, an ambitious Deſire to bring all men in ſubjection under him; he is an inſulter over [deſpiſer of] thoſe that be in miſery, and a Tyrant over thoſe that are in ſubjection to him; he cares not though he dye in Anger, except it come to paſs that the Stars hinder, which oft joyning themſelves with the Complexion lay a barr in the way, and hinder many things.

There is great danger in this Complexion, if the Soul live according to the outward Imagination, and the band is the harder [ſtronger] there being one fiery Eſſence linked to another.

The fierce Devil hath a powerful approach to this Complexion, for the Fire's property is his Servant; the Devil is alſo proud and envious, ſo is this Complexion. O! how hardly is the Soul freed, if it be once throughly kindled and enflamed in this Property, the Devil needs not aſſaut it with temptation, it danceth willingly after his Pipe; it is not eaſily ſad, becauſe it hath a fiery light in its Complexion, and thinks alwayes that 'tis the divine Light, and its ways are holy and good; but as long as the Soul goes no higher then the Complexion; 'tis a proud envious wrathful violent oppreſſing Will or Spirit.

The Soul deſires in its Pomp to make a glorious ſhow out of its fiery Complexion, and in the height of its Pride and Arrogance will be reputed holy. O thou Devil in an Angel's ſhape! how dark art thou when the fiery glance of thy Complexion comes to be put out by Death.

Now here Obſerve;

The Soul eats ſpiritual Meat, namely of the Spirit, of the Image of the Complexions, not altogether their Eſſence, but magically; it is the kindling of their Fire. The Complexions in the Soul's fire became ſouliſh [or of a Soular property] they are as Wood and Fire to each other, underſtand by Wood, the Complexion, by

fire the Soul. Now the Fire must have fewel, viz. either the outward Complexion, or a divine Essentiality of God's Nature, of one of these must it eat or dye, but 'tis not possible for it to perish, seeing it is a desire, and where there is a desiring there is also a beeing, the desire makes a beeing to it self.

By this we understand, whence ariseth such a difference in the Wills and Actions of men: For what the Soul eats, and wherein its Fire-life is kindled thereafter, doth the life of the Soul exercise its Regiment.

If the Soul goes out of its Complexion, into God's Love-fire into the heavenly Essentiality [which is Christ's corporiety, according to the Angelical light-world] then it eats of Christ's heavenly Flesh, of his eternal Essentiality, of the mildness of the majestick Light, in which the Fire of God the Father in the glance [resplendance of the Light] makes a Tincture in the same Essentiality in the Water-fountain of everlasting Life, whereof Christ speaks, saying, that he would give us such water to drink.

When the Soul eats of God's word, the Complexion, according to the outward Life, becomes powerful, and as it were captive, though it live in it self. But the Soul is so stedfast and faithful before God's love, which alone comes to help it [in the combat] that oft when it eats of God's love and essence, then it induceth a triumph, and a divine taste into the Complexion it self, that the whole Body begins to be rouzed up into a trembling and height of Joy, as if *Paradise* were now approaching; but his condition proves not durable, for the Soul is shortly after over-shadowed with something of another Nature, which is insinuated into the Complexion by the outward imagination, by the Spirit of the great World, whereof the Soul makes a Looking-glass, and begins to contemplate in it with its outward Imagination. Thus goes the Soul out from the Spirit of God, and is oft bemired in the Dirt, were it not

that

that the Virgin VViſdom of God ſhould call her again to Converſion, which is here ſet down for a Looking-glaſs for Souls. But to return:

2*dly*; The *Sanguine* Complexion is mild, lucid and cheerful after the Airs property, eaſie, gentle and lovely, and reſembles much the [inward] Life [whence theſe Properties flow into the outward man.]

If the Soul be cloathed with this Complexion, and will fix its Imagination and Life in it, then doth it demean it ſelf friendly, is alſo ſubtil, deſirous to try many things. It likewiſe comes to paſs, whatſoever the Conſtellations models forth, it experiments it in its Complexion; it is naturally cheerful, yet ſoon amazed at the terrors of the Fire's power, but in it ſelf it is great in its own conceit without advice; the Complexion gives it a ſharp underſtanding, according to the outward Spirit: It doth not ordinarily tranſgreſs through Anger: It is ſoon lifted up into a heighth of Spirit, and as ſoon caſt down, as the Air, eaſily moveable: It muſt look well to it ſelf, the Devil is much enraged againſt it, being not able to get much advantage on it [but] he endeavours to perplex it with variety of Imaginations, that it may not fix its thoughts upon God's Kingdom; he repreſents ſtrange things to its Fancy, for it to ſpend its time in: and it ſelf delights in various Studies. The Stars inject their Imaginations into the Air, and from hence her Fancy is filled with many ſtrange wide wandering thoughts: it receives naturally the Starry property and knowledge into its Eſſence.

The man converſeth humbly, friendly, candidly and peaceably with all men; yet doth the Devil ſet on his Enemies againſt him, whence he muſt ſuffer much, but glides eaſily like the ſoft Air through all, and ſeldom is he troubled with much Sadneſs.

For he having no fiery Complexion burning within his Heart, the fiery Terrors cannot much corrode his

Vitals, only let him be careful to preserve himself from Unchastity and Idolatry, for else by their means the Devil will find an ingress into his Complexion.

3*dly*; When the Soul is cloathed with the *Phelgmatick* Complexion, and swells up the principle of its life with it. It is of a dull, heavy swinish and rude temper of Life and Conversation, most perverse and careless; *Knowledge* must be infused into it by teaching, for it finds it not in its own Root. It takes all in good part, troubles not it self with Grief, hath a glance of Light; is neither extreamly sad or merry.

A man may make any thing out of this *Complexion*, the watry Spirit takes any Tincture to it self, be it good or bad; this Complexion makes likewise a hypocritical pretence to Holyness, and arrogates to it self the repute of an honest righteous Life, but 'tis not without mixture, and in this it resembles the glittering property of the Water. The Soul in this Complexion is not prone to take much notice of God's wrath and the dark world that lies hid in its centre, but rather bites greedily on the worldly Abominations, and hides it self under the Water-glance, supposing it to be the resplendence of the divine Light.

The Devil can introduce all the Villanies he exercises in Hell it self into this Complexion; and if the Stars hinder not, and the Soul will give away to it, he gets as much advantage here, as he doth in the Fire of the *Cholerick* Complexion; for Sin here is little regarded, as the water-streams that pass away. He hath power likewise to assault this Soul with Sadness, whensoever it goes about to oppose him; for he darkens the water-glance with the Sins foulness, which the Soul had brought in, and shuts in the Soul in this dark Prison, that it cannot behold God: but when the Soul with a strong resolution storms the Prison-Gates, it delivers it self, the Devil can subsist here no longer, the Complexion is too weak a hold, the Fire is his stronger Fortress. 4*thly*;

thly; *Of the* Melancholy *Complexion, and the Nature of the Sad mind.*

THe *Melancholy* Complexion reſembles the ſad Earth, which ſtands in perpetual fear before the wrath of God, which came into her in the Creation; remains conſtantly in the Houſe of Mourning, and even when the Sun ſhines in it, yet it is in it ſelf ſorrowful, it receives indeed ſome refreſhment from the Sun's glance, but in the dark; the *Melancholy* nature is alwayes in fear and horror of God's Judgments.

It gives a moderate underſtanding, yet of deep Cogitations: The Complexion-Chamber ſtands open, and is capable of much knowledge, if the way be not blocked up by too much Sadneſs.

Is the Soul cloathed with this Complexion, and takes nouriſhment from it? then doth its Fire burn extream dark; then it is likewiſe exceeding ſad, eſteems not much of any worldly Pomp, and is by reaſon of the Complexion always in heavineſs; the Devil mightily aſſaults it, being deſirous to throw it head-long into the full poſſeſſion of his Kingdom of Darkneſs.

For he enters there gladly where Darkneſs has the predominance; he makes ſtrange Repreſentations to the Soul, and frights it with the thoughts of its own Wickedneſs, that it may diſpair of God's Grace.

If the Soul once turn aſide from God, and give it ſelf over to the obedience of the Complexion, then all whatſoever the Stars work in the Complexion, is put in execution, and the Devil mixeth his Imagination therewith. But while it remains in the combat againſt the ſadneſs of the Complexion, there is none among all the four Complexions, wherein leſs Wickedneſs is introduced; for it is always in combat againſt the Devil, knowing him to be very near Neighbour; for the Darkneſs is his Habitation. Therefore doth he ſo willingly aſſault the Melancholy *Soul, ſtriving always to keep it either in Darkneſs, or elſe to throw her down Head-*

long

long from the Hope in God, that it may diſpair, and ſo away it ſelf.

For he knows well what the Soul can do, if it once kindle God's light in it ſelf, for then it fires his Gariſon over his Head, whereupon he remains in great Ignominy, and his Deceit is made manifeſt.

There is no Complexion wherein the Devil's will, with all his ſly Suggeſtions, lie more open to the cleareſt diſcovery [if the Soul be once kindled in God's Light] then in the Melancholy, as they that in the ſtorming his Fort have felt his onſets, well know. For they then in their enlightned Complexion ſee quickly what a ſhameleſs impure Harpy he is. After that he deſires not to come near the Soul, except he finds it ſecure, and returning to feaſt it ſelf [again] in the houſe of Sin. then he comes as a fawning Spaniel, ſo as the Soul knows him not; ſtrows Sugar upon its Viands, holds forth to it nothing but ſhews of Friendlineſs and Piety, till he can bring it back again out of God's Light into the Complexion, that it feed upon its unwholſom ſad-making nouriſhment.

O how cunningly doth he lay his Nets for the unwary Soul, as a Fowler for the Birds! oft he frights it in his Prayer, [eſpecially in the Night-time, when 'tis dark] injects his Imaginations into its, that it thinks now God's wrath ſeizes upon it, and will throw it into Hell: Then he makes ſemblance to have power over the Soul, as if it were his, though indeed he hath not power to touch one Hair of the Head, except it diſappearingly yield it ſelf over into its hands; he dares neither ſpiritually take poſſeſſion of it, nor touch it, only darts his Temptations into its Imagination, through the Complexion.

For this is the reaſon why he ſo aſſaults this Soul, viz. becauſe the Complexion-chamber is dark, for into the Light he cannot intrude his Imaginations; 'tis man's Sin muſt give him entrance: but into this Complexion he finds an eaſie and moſt natural entrance, it being of a nature ſo near that of his own moſt deſired home, becauſe its dark deſire produces Darkneſs, in which fear is an Inhabitant by reaſon of the

wild

all Earth, except in this respect, he hath not one spark more of right to, or dominion in this, than the other Complexions.

He can accomplish in the Imagination than only to affright the man, and make faint-hearted, if the Soul through dispair do not give over it self to him, then he inducеth the man at last to make away himself; for except the man first cast away himself, he dare not lay Hands on him.

The Soul hath its free choice or will, and if it with-stand the Devil, and refuse consent, however desirous he be, yet hath he not so much power as to touch the outward sinful Body; he boasts himself indeed, as if he had this power, but he is a Liar; for had he such power, he would soon shew it; but 'tis not so, Christ by his entrance into Death, and Hell's darkest Dungeons, set upon the Gate of Heaven for all Souls, each one hath now a free entrance; the Devil's strong Cords where-with he fast bound the Soul in Adam, is broken assunder by the Cross. O how unwillingly does he hear the Cross mentioned, which seriously applyed [in the work of Mortification] is his most deadly Pestilence.

The Devil is ever objecting to the Melancholy man, the sinfulness of his Sins; and thereupon seeks to perswade him there's no possibility of attaining God's grace & favour: Therefore that it only remains, he disappearing, stab, drown or hang himself, or murther another, so that he may gain an approach to the Soul, otherwise he neither dare, nor can touch it.

He dare not force thee, nor indeed hath he any power to touch the Soul during this Life. For Christ hath unlockt the Door of Grace; it now stands open, wide to the poor Sinner, while he lives upon the Earth, this Door of Grace stands open to the Soul.

Christ hath in his Soul broke open the Iron-gate that was fast shut up in God's wrath. Now all Souls have a communion and correspondance with this Soul, they all come from one, and are altogether one Tree, with many Branches; his breaking open of that Prison is from him gone forth upon all Souls from Adam till the last men; the Door of Grace stands

open

open to them all, God hath shut it up to none, but those will-needs exclude themselves. The sign or work of his ingress into the Man-hood, is manifest to all Souls; the same will be a witness over all ungodly men, in the Judgment day which they have despised.

Though our Sins (saith Esaias*) were as red as Blood, yet stands the Door of Mercy still open, for in the Sinners conversion they shall be made as white as the snowy Wool.*

Therefore let no Soul think the measure of mine Iniquities is full, God hath forgotten me, I cannot be saved: No, it cannot be so, he hath engraven it in his Nail-pierced-hands, it is a Sprig of the great Tree of all Souls, and hath an invisible commerce and communion with all, as the Branch with the Tree, while it lives in this world, so long as it is cloathed with Flesh and Blood, it remains yet in the Tree.

Of the Temptation arising from the Complexion and Influence of the Stars.

IF the inward anguish or terror of Soul be not accompanied with a kind of (outward) terrifying astonishment, that is the Devil not there present, but 'tis the Souls amazement which is affrighted at the inward risings of the dark Abiss, the Principle of God's wrath in it. It thinks oft, when the Melancholy Complexion is kindled by some angry sower Influence of the Stars, that the Devil is there, when indeed there is no such matter. When he comes 'tis either with vehement astonishing Terrors, or in an Angels behaviour, or rather in a flattering posture like a fawning Hound.

All Temptation comes not from the Devil, especially with Melancholy *men; but the most part of that afflicting Sadness comes from the Imagination of the Soul, which being necessitated to dwell in dark Melancholy Habitations, no wonder if it be easily surprised with heavyness, so as to think God hath forgotten it, and will have none of it.*

For the Melancholy Complexion is dark, and hath no light of its own, as the other Complexions have; yet is not this Darkness essential to the Soul, but is only its lonesom Tabernacle

ding its Pilgrimage here on Earth; nor doth the Soul's Holineſs and Righteouſneſs conſiſt at all in the Complexion, but in the inward heavenly Principle where God dwells: for as St. Paul ſaith, Our Converſation is in Heaven. Now this Heaven wherein God dwells, is not manifeſt in the outward Complexion, but only in it ſelf, viz. in the ſecond Principle.

It oft happens that the holieſt Souls are in this manner overwhelmed with Sadneſs, and this not without Gods ſpecial permiſſion, to the end they may be proved, and ſtrive the more earneſtly after that heavenly Crown of Victory which is given them in this Life as a pledge of their everlaſting Felicity. For when the Soul takes Heaven as it were by Storm, and wins her Crown [the Gift of the holy Ghoſt] after a conſtant perſevering ſtedfaſtneſs in the fiery Conflict, her Crown of triumph is much more noble and pretious then that which is not obtained till after the bodily Death; for the Revelation of Jeſus Chriſt ſaith, To him that overcomes will I give to ſit with me upon my Throne, as I have overcome, and am ſeated on my Father's Throne.

Therefore let no man thus tormented with anguiſh, imagin with himſelf in the aſſaults of the Complexion that it comes from God's wrath, and want of mercy in him, which is a meer fancy of his own Complexion in the Stars. For we well ſee, that the vileſt fatted Swine of the Devil's herd, that wallow and bathe themſelves day and night in the filth of Sin, are not ſo full of Sadneſs, not ſo aſſaulted with this kind of Temptations, the reaſon is becauſe they have an outward light in the Complexion, wherein they dance before the Devil in an Angels likeneſs. So as long as there is but one little ſpark of Light glimmering in a man's Heart, which deſires God's Grace, and would gladly partake of Salvation, the Door of Gods Grace ſtands yet open. For he who is given over by God, whoſe Sin is come to the full meaſure, he is not at all ſolicitous after God, Man or Devil, but is ſtone-blind, runs on careleſly in a courſe of lightneſs without fear, reſts himſelf upon a cuſtomary practice of ſome outward

Service of God, goes a Beast into the Sanctury, and comes again a Beast out; there is in him no true divine knowledge, but all his Religion is a meer outward Custom and Chimaera *of man's Brain, which he sets up to himself as an Idol, and imbraces it as his Holiness.*

The sorrowful Soul troubles and torments it self, because it cannot presently in the point of its desire, dig up in it self the Fountain of the greatest Joy, it sighs and bewails its sad condition, thinks God will have none of it, when it cannot palpably feel his presence; it sees other men that walk along with it in God's fear, that yet are cheerful enough, and supposing this cheerfulness of theirs proceeds only from a divine Fountain of Love and Light in their Souls, is conceited that it is not accepted with God, but rather rejected by him, because it doth not presently upon its Conversion, which it expected, feel in its Heart the like comfortable effects of the refreshing presence of God.

Before the time of my enlightning it went even thus with me, I stood out a hard conflict before I obtained my precious Crown of Victory, and then did I first learn out this experimental knowledge, that God dwells not in the outward fleshly Heart, but in the Soul's centre in himself; then was I also first aware of it, that 'twas God which had laid hold on me, and drawn me to him in my first desire, which before I was ignorant of, thinking the good desire had been my own Property, and that God was indeed far from me: But afterwards I saw him, and rejoyced at the unspeakable Grace and Love of God, and now write the same for a Caveat, that they by no means faint or dispair when the Comforter delays his coming, but rather think of that of David; Heavinesss may endure for a Night, but Joy cometh in the Morning.

Have a certain assured confidence upon Gods promise, and however thy mis-giving Heart say, No, yet let not this affright thee. For to believe is not to be filled with Joy in the fleshly Heart and outward Complexion, that the fleshly mind and spirit be so jocond, that the very Heart and Reins leap for joy; this is not Faith, but these are only some Love-emanations

from

from the holy Ghoſt within, a divine lightning which hath no ſtability, but after a ſhort reſplendance diſappears. For God dwells not in the outward Heart or Complexion, but in himſelf, in the ſecond centre, in the Jewel of the noble Image of God's likeneſs, which is hidden in this outward world.

Dear Soul, think no other, when the anxious property of thy Complexion, thus kindled by the Stars begins to move, but that thou then ſtands as a Labourer in God's Vineyard; thou muſt not ſtand idle, but be working; thou doſt God herein a great and very conſiderable piece of Service, and thy labour is this, that thou overcome the Temptation by an unmoveable Faith, however no comfort appear in the outward Heart to ſupport it; be not deceived, 'tis not Faith to give aſſent to what I ſee and feel; but this is Faith, to truſt the hidden Spirit, and believe the truth of its words, maugre all the Contradictions of blind Nature.

The Soul that is lockt up in the dark Chamber of the Melancholy *Complexion, ſhould not dwell long or ſcarce at all in Speculations about the wrath of God, nor give it ſelf much to ſolitude, but rather ſpend its time in Godly Conferences. For ſo the matter of thoſe friendly and profitable yielding ſufficient entertainment to the working Phanſie; 'tis by this means handſomly diverted from its torturing Cogitations. For no deep ſpeculation is in this ſtate profitable for it, which ſeeing it cannot turn it to its health and comfort, 'tis better let it alone.*

Alſo, the Melancholy *Mind ſhould with great care avoid Drunkenneſs: for when the Body thus loads it ſelf with Drink, then the earthly power of the Drink taketh the Complexion Chamber totally in; then doth the Soul, with the Imagination, to its great hurt, feed upon the earthly Property, kindles its Fire therewith, and rejoyceth for a ſhort time in it.*

But when that man becometh ſober again after his Drink, then ſtands the poor Soul as moſt deſolate, and more then ever forſaken of God, for it loſes in the overflowing of the

earthly Property the divine Imagination and Desire; for the Spirit of God will not have his dwelling in the earthly Imagination: I speak it as a most certain truth which I have a well grounded knowledge of in the centre of Nature, and deepest Principle of Life.

The Soul must be content to remain in Sorrow for a little time: for while it sits contentedly in the House of Mourning, it is not in the House of Sin. But alas! what is it? How soon will it be at liberty from its sorrowful Prison, and have the victorious Crown of everlasting Joy set upon its Head? O Eternity! thy duration is of vast extent! What is it for a Soul to be a small moment in sadness, and after that to rejoyce everlastingly? For God will wipe away all Tears from their Eyes.

Lastly, let a man behave himself as becomes a man, giving the dominion of his Life to the manly Reason and Light of God shining therein, and not suffer himself to be hurried on by the bruitish Instincts of the Complexion: For there is no Complexion so noble and pure in Nature, but if a man live according to the Stars, the Devil hath his pleasure and pastime therein. Therefore it is rightly said by St. Peter, Be sober and watchful, for the Devil your Adversary goeth about as a roaring Lyon, seeking whom he may devour.

A short, yet plain touch of the two Kingdoms, viz. *Heaven and Hell, Light and Darkness, Good and Evil, Love and Anger,* &c. *Also the* [*words*] Tincture *and* Turba *explained.*

EVery Creature must know, that it should continue in that [condition] wherein it was created, or else it doth run on in a contrary will, and into enmity to the Will of God, and bringeth it self into pain. For a Creature which is created of darkness, hath no pain in the darkness, as a venomous Worm hath no pain in its

its Venom; the Venom is its Life, and if it should lose its venom, and have some good thing instead thereof brought into it, and be made manifeſt in its Eſſence, this would be pain and death to it; and so also the evil is pain and death to the good.

Man was created of, for, and in *Paradiſe*, of, for, and in the Love of God; but if he bring himself into anger, which is as a poysonous pain and death, then that contrary life is a pain and torment to him.

If the Devil had been created of the wrathful Matrix for and in Hell, and had not had the divine *Ens*, he could have no pain in Hell; but he being created for and in Heaven, and yet did ſtir up the ſource and property of Darkneſs in himſelf, and did bring himſelf totally into Darkneſs, therefore the Light is now a pain to him, *viz.* an everlaſting diſpairing of God's grace, and a continual enmity, being God cannot endure him in himself, but hath ſpewed him out; and therefore the Devil is angry and wrathful againſt his own Mother, of whoſe Eſſence and Beeing he hath his original. *viz.* the eternal Nature, which keepeth him priſoner in his own place, as a revolter or fallen Spirit, and ſupporteth it ſelf in him with its property of Anger and Wrath. And ſeeing he would not help forward the delight of the divine Joy, therefore he muſt now do the contrary, and be an enemy againſt all Goodneſs.

For of God, and in him are all things, Darkneſs and Light, Love and Anger, Fire and Light: but he calleth himſelf God only, as to the Light of his Love.

There is an eternal contrariety between Darkneſs and Light, neither of them comprehendeth the other, and neither of them is the other, yet there is but one only Eſſence, Beeing or Subſtance wherein they ſubſiſt; but there is a difference in Quality and Will, and yet the Eſſence is not divided, but a Principle maketh the diviſion. ſo that the one is a nothing in the other, and yet it is there.

For the Devil continueth in his own dominion or principality,

cipality, but not in that wherein God created him, but in the property of Wrath, in the property which begetteth Darkneſs, Anguiſh and Pain: Indeed he is a Prince of this world, yet in the firſt Principle in the Kingdom of Darkneſs in the Pit.

But not in the Kingdom of the Sun, Stars and Elements, he is no lord or prince therein, but in the wrathful part [thereof] *viz.* in the root of the Evil of every thing, and yet he hath no power to do what he pleaſeth with it: For there is ſome good in all things, which holdeth the evil captive, and ſhut up in the thing, there he can walk and rule only in the evil, when it ſtirreth up an evil deſire in it ſelf, and bringeth its deſire into wickedneſs, which the inanimate Creatures cannot do, but man can do it through the inanimate Creature, if he bring the centre of his Will with the Deſire, out of the eternal centre into it, which is an Enchantment and falſe Magick. The will of the Devil can alſo enter into that whereinto man bringeth the deſire of his Soul [which is alſo from the eternal] in wickedneſs.

For the original of the Soul, and of Angels, out of the Eternal is the ſame. But the Devil hath no power more over the time [or temporary condition] of this world, but in the great *Turba*; whereſoever that kindleth it ſelf in the eternal and natural wrath, there he is buſie, as in Wars, Fighting and Strife, as alſo in great Tempeſts without Water: In the Fire he proceedeth as far as the *Turba* goeth in great Showers, and Tempeſts of Thunder, Lightning, and Hail, but he cannot direct them, for he is not Lord or Maſter in them, but Servant.

Thus the Creature ſtirreth up with the deſire, good and evil, life and death. The human angelical Deſire ſtandeth in the centre of the eternal Nature [which is without beginning] and wherein it kindleth it ſelf, whether in good or evil, it accompliſheth its work in that.

Now God created every thing for, and in that, wherein

herein it ſhould be the Angels for and in Heaven, and Man for and in *Paradiſe*. If therefore the deſire of the Creature go forth from its own Mother, then it entreth into the contrary Will, and into Enmity, and it is tormented with the contrariety therein, and ſo a falſe will ariſeth in a good, and thence the good will entreth into its nothing again, *viz.* into the end of Nature and Creature, and ſo leaveth the Creature in its own [evil or] wickedneſs, as appeared by *Lucifer*, and alſo by *Adam*; and had not the will of the Love of God met with him, and of meer mercy entred into the Humanity again, there could be no good will in man.

Therefore all ſpeculation and ſearching about God's will is a vain thing, without the mind be converted: For when the mind ſtandeth captivated in the ſelf-deſire of the earthly Life, it cannot comprehend [what] the will of God [is] it runneth on but in ſelf, from one way to another, and yet findeth no reſt; for ſelf-deſire evermore bringeth diſquietneſs.

The Light ſhineth in Darkneſs, and the Darkneſs comprehendeth not the Light, and yet they both dwell in one another. The four Elements is alſo an example of this, which in their original are but one Element, which is neither hot, cold, dry nor moiſt, and yet by its ſtirring ſevereth it ſelf into four Properties, *viz.* into Fire, Air, Water and Earth.

Who would believe that Fire produceth VVater? and that the original of Fire could be in VVater, if we did not ſee it with our Eyes in tempeſts of Thundring, Lightning and Rain: And did not find alſo that in living Creatures, the eſſential Fire in the body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the fire the Father of the Blood.

And as God dwelleth in the world, and filleth all things, and yet poſſeſſeth nothing: And as the fire dwelleth in the water, and yet poſſeſſeth it not: Alſo, as the Light dwelleth in Darkneſs, and yet poſſeſſeth not

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the Darkneſs: As the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; ſo is man created according to the outward Humanity, he is the Time, and in the Time, and the Time is the outward world, and it is alſo the outward man.

The inward man is Eternity, and the ſpiritual Time and World; which alſo conſiſteth of Light and Darkneſs, *viz.* of the Love of God, as to the eternal Light, and of the Anger of God, as to the eternal Darkneſs, which ſoever of theſe are manifeſt in him, his Spirit dwelleth in that, be it Light or Darkneſs; for Light and Darkneſs are both in him.

Now if the Light be made manifeſt in the Darkneſs, then the Darkneſs loſeth its darkneſs, and is not known or diſcerned. Alſo, on the contrary if the Darkneſs ariſe in the Light, and get the upper-hand, then the Light, and the power thereof is extinguiſhed; this is to be conſidered alſo in man.

The eternal darkneſs of the Soul is Hell, *viz.* an aking Source of anguiſh, which is called the *anger of God*: But the eternal Light in the Soul is the Kingdom of Heaven, where the fiery anguiſh of Darkneſs is turned into Joy; thus the Soul hath Heaven and Hell in it ſelf.

Of *Tincture.*

BY the word *Tincture* is meant the power and virtue of Fire and Light; and the ſtirring [up or putting forth like a Bud] of this virtue is called the holy and pure Element [the virtue of the Sun is the Tincture of all things that grow in the viſibility of the world; ſo alſo the Colour is the Tincture of the Ground, Chriſt is the Tincture of the Soul] in brief, the Tincture is the Life, and the perfluent and informing Virtue, by which any thing doth ſubſiſt; for without the Tincture that proceedeth from the Sun, Gold were no Gold: And ſo alſo the Image of God in the Soul, without the true Tincture [the eternal *Son of Righteouſneſs*] were not the Image of God.

Of

Of the great *Turba*.

THe great *Turba* [or *Turba Magna*] is the ſtirred and awakned wrath of the inward ground, when the foundation of Hell is made manifeſt in the Spirit of this world, from whence great Plagues & Diſeaſes ariſe; and it is alſo the awakned wrath of the outward Nature, as may be ſeen in great tempeſts of Thunder and Lightning, when the Fire is manifeſted [or generated] in Water: In brief, it is the effuſion of the anger of God, by which Nature is diſturbed.

Often times the Children of God have been forced to carry the Sword of the *Turba* in them; a great example whereof we ſee in *Sampſon*, and alſo in *Joſhua* with his Wars, and likewiſe in *Abraham* [and many other Prophets] how the zeal of God did enkindle it ſelf in them, that they in the Spirit of Zeal have often-times awakned the *Turba Magna* in the anger of God, and raiſed great Rebukes, Judgments and Plagues upon whole Countries, as *Moſes* in *Egypt* did with his Plagues upon the *Egyptians*.

But we muſt here diſtinguiſh; if the Zeal of God ſhould awaken it ſelf in an holy man, without his purpoſed Will, and give him the Sword of God's Anger, ſuch a one deſires much from thoſe who in their own thoughts contrive and plot in the wrath, and introduce the conceived or purpoſed Will into the Serpent's *Ens*, and make it to Subſtance, for that is Sin; yea, though the moſt holy man [Prophet or Apoſtle] ſhould do it. Therefore Chriſt ſo empathetically, and punctually teacheth us in the new-birth, Love, Humility and Meekneſs, and would that a *Chriſtian* ſhould not at all Revenge, alſo not be Angry; for he ſaith, *Whoſoever is angry with his Brother, is guilty of the Judgment.* For anger is a conception in the Serpent's *Ens*, which muſt be cut off by the Judgment of God from the good being.

All War, howſoever blanched over, and under what pretence ſoever, taketh its original out of God's Anger. It doth not belong to any true *Chriſtian*, born of Chriſt, to raiſe the Sword of the *Turba*, unleſs the zealous Spirit of God do ſtir it up in him, who often will rebuke Sin: whatſoever exalts its ſelf in the wrath about its own Honour and Pride, and brings it ſelf to Revenge [or Blood-ſhed] is from the Devil----Earthly Dominion and Government hath its original from the fall in the Serpent's craft.

All War and Contention doth ariſe out of the nature and property of the dark world, *viz.* from the four Elements of the Anger of God, which produceth in the Creature Pride, Covetouſneſs, Envy and Anger; theſe are the four Elements of the dark world, wherein the Devil, and all evil Creatures live, and from theſe four Elements ariſeth VVar.

For although God bad the People of *Iſrael* drive out the *Heathen*, and wage VVar; yet the command was wholly from the angry Jealous God, *viz.* from the Fire's Property; for the *Heathen* had ſtirred up the VVrath and Indignation, which would devour them. But God, ſo far as he is called God, wills not any VVar, but the kingdom of Nature in Gods Anger willeth it.

SOund Sion, *ſound the Praiſes of thy King,*
Let thy well tuned Inſtrument honour bring
To him; *for* Sion *thou right-well doſt know*
The Gentiles *and their Idol-Gods muſt bow,*
And bend unto thy King, or broke muſt be,
For none's like Sion's *God in Majeſtie.*
Then Sion's *Sons your Inſtruments prepare,*
With ſtrained Strings moſt exquiſitly rare.
And ſweetly tun'd with Muſes whet moſt ſharp,
Our God's renown and praiſe thereon to harp,
Since from his Hand abundantly your Souls
Have drunk Salvation up like Wine in Bowls,

And

And made you eat of Mercies numberleſs,
And cloath'd you with Compaſſions in diſtreſs,
And let his Glory be your Meditations,
And his high Honour all your Contemplations;
For ſuch effects will ſure produce increaſe
Of joy and gladneſs joyn'd to endleſs peace.

For how can Stones but ſpeak,
With Iron, Steel and Braſs,
And Adamants *but break*
At what is come to paſs,
And ſound in one ſet Hour
Forth ſhouts of his renown,
Whoſe Glory and mighty Power
Eternity doth crown?
For hath not he made Owls,
With Moles and Bats to ſing
Like as the chanting Fowls
Harmonious tunes in Spring,
And Eagles he and ſhe
Made both to loath their Fey
Two Turtle Doves to be
In Shiloa's *ſhining day?*
And hath not he the Bear,
The Panther, *and the* Lyon,
In ſubſtance made appear
Like Lambs in holy Sion?
And by his Mercy rich
Transformed the Serpent's ſting
Into a virtue, which
From Death to Life doth bring,
And made of Rocks a Fountain,
And Stones refreſhing Streams,
And of a Grain a Mountain,
And darkneſs Orions Beams,

And made of puddle-mire
A limpid Pond of pleaſure,
Where Fiſhes joys as Fire
Aſcend exceeding meaſure.
He turn'd the hideous Night
Into a glorious Day,
And cut through Clouds a Light,
And Hills a level Way;
And made a Seed a Sheaf,
The Sick ſound, and Strong weak,
The Blind to ſee, and Deaf
To hear, and Dumb to ſpeak,
And Wine did purely ſever
From Mud, which man did mingle,
Which is enough forever
To make all Ears to Tingle.
His virtuous Breath like Brooks doth overflow
His own Plantation in the Valleys low.

POSTSCRIPT.

To all Students in Arts and Sciences; and to Aſtrologers *in particular.*

MY firſt deſign here, was to be only particular o*Aſtrology:* But in reſpect to a more general Ser vice, I ſhall in the firſt place ſet down the incertainty and vanity of worldly Arts and Sciences in general from that learned and illuſtrious Pen-man, *Henry Cornelius Agrippa*, Counſellor to *Charles* the fifth, Emperor o*Germany*, of whom it is written;

His Head was Europe's *Univerſitie,*
A ſecond Solomon, *that mighty he,*
That tryed all Arts, and found them Vanitie.

It is an old Opinion, and the concurring and unanimous judgment of almoſt all *Philoſophers*, whereby the uphol

uphold, that every Science addeth ſo much of a ſublim Nature to man himſelf, according to the capacity and worth of every Perſon, as many times enables them to tranſlate themſelves beyond the limits of Humanity, even to the Cæleſtial Seats of the bleſſed. From hence have proceeded thoſe various and innumerable *Encomiums* of the Sciences, whereby every one hath endeavoured in accurate, as well as long Orations to prefer, and as it were to extol beyond the Heavens themſelves, thoſe Arts and Myſteries wherein, with continual labour, he hath exerciſed the ſtrength and vigor of his Ingenuity or Invention. But I, perſwaded by Reaſons of another nature, do verily believe, that there is nothing more pernitious, nothing more deſtructive to the well-being of men, or to the Salvation of our Souls, than the Arts & Sciences themſelves------all Sciences are as well evil as good, & they bring no other advantage to excel as *Deities*, more than what the Serpent promiſed of Old, when he ſaid, *Ye ſhall be as Gods, knowing Good and Evil.* Let him therefore glory in this Serpent, who boaſts himſelf in Knowledge, which we read the Hereſie of the *Ophites*, not a little unbeſeemingly to have done, who worſhipped a Serpent among the reſt of their Superſtitions, as being the Creature that firſt introduced the knowledge of Virtue into *Paradiſe*------But ſuppoſe there were no other inventors of Arts than men themſelves, yet were they the Sons of the worſt Generation, even the Sons of *Cain*, of whom it is truly ſaid, *The Sons of this World are wiſer than the Sons of Light in this Generation*------But if God and juſt men be the profeſſors of Knowledge, than Arts and Sciences may probably become uſeful to the publick-weal, though they render their profeſſors nothing more happy. Nor doth it follow that the Sciences themſelves have any thing of Virtue, any thing of Truth in them, but what they reap and borrow from the Inventors and Profeſſors thereof; for if they light upon an evil Perſon, they are hurtful, as a perverſe *Gra-*

marian,

marian, an oſtentatious *Poet*, a lying *Hiſtorian*, a flattering *Rhetoritian*, a litigious *Logician*, a turbulent *Sophiſter*, a lotteriſt *Arithmatician*, a lacivious *Muſitian*, a boaſting *Geometrician*, a wandring *Coſmographer*, a pernitious *Architect*, a Pirat *Navigator*, a fallacious *Aſtrologer*, a wicked *Magician*, a perfidious *Cabaliſt*, a dreaming *Naturaliſt*, a wonder-fe gning *Metaphaſitian*, a treacherous *Politician*, a tyrannical *Prince*, an oppreſſing *Magiſtrate*, a ſchiſmatical *Prieſt*, a bargain-breaking *Merchant*, a pilling *Cuſtomer*, a ſloathful *Husband-man*, a careleſs *Shepherd*, an envious *Fiſher-man*, a murtherous *Phyſitian*, a poyſoning *Apothecary*, a gluttonous *Cook*, a deceitful *Chimiſt*, a jugling *Lawyer*, a perfidious *Notary*, a bribe-taking *Judge*, & a heritical & ſeducing *Divine*. So that there is nothing more omnious than Art and Knowledge, guarded with Impiety, ſeeing that every man becomes a ready Inventor and learned Author of evil things-----True beautitude conſiſts not in the knowledge of good things, but in good Life, not in underſtanding but in living underſtandingly. Neither is it great learning, but good-will that joyns men to God-----It ſhall not then be needful ſo violently to labour to ſeaſon our Minds with the ſo long, ſo tedious, ſo difficult, ſo unattainable learning of all ſorts of Sciences, but only to give our ſelf to what is more eaſie and common to all, the Contemplation of the moſt noble object of all things, God; which comition act of Contemplation, ſo eaſie to all men, is not obtained by Syllogiſm and Contemplation, but by Belief and Adoration. Where then is the great Felicity of enjoying the Sciences? Where is the praiſe and beautitude of the wiſe *Philoſophers*, that make ſo much noiſe in the Schools, ſounding with the Encomiums of thoſe men, whoſe Souls perhaps in the mean time are at that inſtant ſuffering the Torments of Hell? This St. *Auguſtin* ſaw, and feared, while he exclaims with St. *Paul*----*The unlearned riſe and take Heaven by force, while we with all our Knowledge are caſt down into Hell.*

So

that if we may be bold to confeſs the truth, the Tradition of all Sciences are ſo dangerous and inconſtant, that it is far ſafer to be ignorant then to know: *Adam* had never been ejected out of *Paradiſe*, had not the Serpent been his Maſter, to teach him Good and Evil. And St. *Paul* would have them thrown out of the Church that would know more than they ought——The knowledge of all Sciences is ſo difficult, if I may not ſay, impoſſible, that the Age of man will not ſuffice to learn the perfection of one Art, as it ought to be: Which *Eccleſiaſtes* ſeems to intimate, when he ſaith, *Then I beheld the whole Work of God, that man cannot find out, the work that is wrought under the Sun, for the which man laboureth to ſeek it, and cannot find it; yea, and though the wiſe man think to know it, he cannot find it.* Nothing can happen more peſtilential to man than Knowledge: This is that true Plague that invades all mankind with ſo much Confuſion, that ſubverts all Innocence, ſubjecting us to ſo many Clouds of Sin and Error, and at length Death. This is that that hath extinguiſhed the Light of Faith, caſting our Souls into profound Darkneſs, which condemning the Truth, has mounted Error to a Throne - ----To a Common-wealth there can be nothing more pernitious than Learning and Science, wherein if ſome happen to excell the reſt, all things are carried by their determination, as taking upon them to be moſt knowing, who thereupon laying hold upon the Simplicity and Unskilfulneſs of the multitude, uſurp all Authority to themſelves, which is oft the occaſion of the changing popular States into *Oligarchy*, which dividing into Factions, is at length eaſily oppreſſed by ſingle Tyranny. Furthermore, all Sciences are but the Opinions and the Decrees of private men, as well thoſe that are of uſe, as thoſe that are prejudicial; as well thoſe that are wholſom, as thoſe that are peſtiferious; as well the bad as the good, being never perfect, but both doubtful, full of Error and Contention.

Of

Of *Aſtrology.*

NOw as it may appear by perticular inſtinct, ſo it doth appear by the Writings of this divine Philoſopher Jacob Beheme, that by Adam's fall, all his Poſterity are thereby fallen under the power and influence of the Stars and Conſtellations, and that this beaſtial Body, with the Animal Spirits, are proceeded from the Stars and Elements, to which again they muſt return; and into the Starry and Elementary Spirit the Devil caſteth forth his wicked Imaginations, to infect the Soul, and keep it from riſing with its will above the Stars again out of his dominion, and hence is the original of the evil Influence of the Stars.

But in brief, this Syderial or Starry influence is called Aſtrology, of which many deſire to be ſatisfied of the effects, but he is wiſe that knows them: For ſo manifold are the Configurations, ſo perpetual the Mixtures, ſo various the Motions and Scituations of the Stars, that as they are placed at this or any other moment of time, ſo they never were, nor never will be again, whence their operation upon Mankind is the ſame: So that 'tis impoſſible for an Aſtrologer, by the Rules of Art [though founded upon the trueſt ground] to give any certain Judgment of their Effects, but only in a general way.

But of Aſtrology in a more perticular manner, I may well ſay ſomething [eſpecially of the Genithliacal part thereof] inaſmuch as the deſire of the fore-knowledge of my own Fate or Diſtiny hath cauſed me to be well acquainted therewith: For having by the beſt approved Rules of Art calculated and rectified my own Nativity [with the Nativities of many others too] directed the ſeveral Significators to their reſpective Promittors, made uſe of Revolutions, Tranſits, Profections, and what not: being thereby able [by Rules of Art] to fore-know and predict both good and evil Accidents, and whatſoever is contingent to the Life of man. Now here is to be noted, that when I had, according to Art, pointed out the time of any future Accident, with the nature and manner

manner how it should operate, it was very rare that it fell according to Prediction: As thus,

When an evil direction, not obstructed by any other cause, the Accident ('tis true) many times fell out to be evil, but in such a way, or in such things as was least expected, and sometimes greater or less powerful, as also sooner or later then was predicted; the like I have observed in good directions, and therefore could give no certain cautions to the Native, how he might endeavour to augment the good, or withstand or hinder the evil, that by the Stars in his Nativity was promised or threatened: Nay, I have sometimes known eminent direction pass without any effect, when there could be no cause found to intervene; and on the contrary, very great and notable Accidents have happened, when no cause thereof could be found in the Nativity.

But that which might non-plus the most accute Inquisitor in reference hereto, was, that after the true moment of Birth gained, I found the Rules and Aphorisms of the Art to fail much in the general Judgment of the twelve Houses; as instance; when judgment hath been given by me and others of the Ascendent (or other of the Houses) of one and the same Scheam of Shape, Form, Complexion, and the like, time hath often manifested the Judgment for the most part false. Considering all this, caused me to suspect the truth of the Art, and had very little esteem or love for it: But my inclinations being prone thereto, I fell to examining the ground and foundation on which the Rules and Axioms of the Art were laid, and coming to the four Elements, which answers to the four Triplicities of the Signs. I perceived a vast difference in judgment among Philosophers, about the nature of the Element of Air; for although the Antients, and from them our Modern Astrologers, determin the Air to be hot and moist, and so ♊, ♎ and ♒ being Signs of the Airy Triplicity, are so too; yet that accute Philosopher Van Helmont, notably proves the Air to be cold. Here Reader thou mayst reconcile this opposite Judgment of these wise men, if thou can't, for from hence ♊, ♎, ♒ must be cold, which

nevertheless pass in the Practise of Astrology for hot.

Next, I considered the twelve Constellations or Signs of the Zodiack, and finding each Sign to be made up by a certain number of Stars, which Stars, though fixed, in respect to the distance from each other, yet they in general have such a motion as moves them a Degree in about 70 Years (as I remember) by means of which motion the Signs consequently are much altered from what they were in the time of the Antients, and yet Astrologers in this Age retain the same limits, for the beginning and end of each Sign, as the Antients did, for they now begin the Sign ♈ at the Vernal Equinox, though 'tis apparent to all Astronomers, that the Sign ♈ viz. the Ram, is removed near the length of a whole Sign from the said Equinox, and the Sign Pisces, viz. the Constellation of the Fishes is got into the place of the Ram (or limits of ♈ aforesaid.) Now ♈ viz. the Ram is termed hot and dry, Cholerick Masculine, and Pisces the Fishes cold and moist, Flegmatick Feminine (two opposite Qualities) hence that place in the Heavens limitted for the Sign ♈, must be cold and moist, because the Fishes, from whence the said limit assumes its Nature, is got into the limits of the Sign ♈, and yet Astrologers following Tradition, or something else as bad, call it hot and dry; the like is to be understood of others of the Signs: Here I began to perceive the cause of the manifold Errors of Astrologers.

But while I was searching learned Authors, to find whence this Art did arise, I found *Cornelius Agrippa* (in his Vanity of Sciences, before mentioned) to assert that the twelve Signs, with the Northern and Southern Constellations, got all into the Heavens by the help of Fables and Fictions, invented by the *Poets*; which assertion of *Agrippa*, because I cannot disprove, I will now leave, and come next to the Table of essential Dignities of the Planets, invented ('tis said) by *Ptolomy*, King of *Egypt*, and acknowledged for rational by our *English* Astrologers; he there places the Planet ♂ in the watry Triplicity, and therein he is allowed three

essential

essential Dignities more then he hath in any other Triplicity, and yet I know no reason for it; for Reason tells me, that ♂ is more essentially strong in fiery Signs as being agreeable to his own Nature. Other particulars I could instance of this Table, as being groundless, but let these motions stir up the more Judicious to a further search and consideration.

Now 'tis very probable that hence might arise those frivolous Inventions of consulting the Figure of Conception with Revolutions, Profections, &c. which have no rational Foundation; for finding their Judgment fail, they fell to inventing those diversities of Doctrines and Methods, which instead of clearing and confirming the Rules of Art, did more cloud and obscure the same.

For as to that highly esteemed Doctrine of *Revolutions*, if considered in its right ground, will be found of no validity or certainty, as I could experimentally prove; and as for *Perfections* there is so little shew of Reason for it, that 'tis not worth mentioning.

Then again, there are some things that does even confound *Astrology*, and overthrow the Rules thereof, one of which is, in Wars or other Accidents, there sometimes perishes Thousands of people in one day. Now from these peoples Nativities, we might find by rules of Art some to dye natual death, some violent, some after one manner, some after another, some by one Distemper or Disease, and some by another, some to be long lived, and some short, some to dye in one Year, and some in another, yet nevertheless they all come to an end in one day: Another is, by the burning of a City, or the like, many Persons are ruined, as to outward Estates in a moment, when if we examin their Nativities, we should find some of them to be promised increase of Wealth that Year by one means, and some by other means, some to suffer loss one way, and some another, and some it may be neither to loss nor gain, and yet all in one instant partake of one and the same

Much I could instance of this nature in *Astrology*, but my intent at first was only to hint in short, that others more deeply affected may make a more diligent inquisition, if they please.

Yet notwithstanding all this (through the affection I have had for this Art of *Astrology*) I am not willing to be numbred among the Revilers thereof, nor do I think it to be more unlawfull or false in it self then other Arts, but do believe it is as yet unknown, and that there is none that practise it, who rightly understand it, the Rules being partly founded upon a false and uncertain ground, as is before demonstrated.

But now since it is so difficult a Road to travel in, and no end of the Journey to be yet found, so hard a work to labour in, and no profit doth thereby accrew, And that the best use we can make of it, brings no advantage to us, neither in divine nor human things, therefore I'll take leave to wave it; And

Let them whose Brains are sick of that Disease,
Be Slaves unto an Ephemerides;
Search Constellations, and themselves apply
To find the Fate of their Nativity.
I'll seek within me, and if there I find
Those Stars that should give Light unto my mind,
Rise fair and timely in me, and affect
Each other with a natural Aspect,
If in Conjunction there perceive I may,
True Vertue and Religion every day;
I fear no Fortunes whatsoever they be,
Nor care I what my Stars do threaten me.

Lastly. To this pure heavenly certain and exceeding advantagious *Astrology*, I shall rather, yea, much rather recommend my self, and all those that desire to be made Inhabitants successively of the twelve heavenly Houses thereof, which are these,

The

The *first* is the Houſe of Judgment and Fearfulneſs.
The *ſecond*, Humility and Lowlineſs.
The *third*, Meekneſs and Mercifulneſs.
The *fourth*, Temperance and Savourineſs.
The *fifth*, Patience and Settledneſs.
The *ſixth*, Hope and Reſolvedneſs.
The *ſeventh*, Faith and Perſeverance.
The *eight*, Peace and Quietneſs.
The *ninth*, Thankſgiving and Remembrance.
The *tenth*, Prayer and Watchfulneſs.
The *eleventh*, Glorification and Praiſes.
The *twelfth*, Content and Fulneſs.

Of which twelve Houſes of the Heavens, that we
ay be all learned Experiencers, and true Witneſſers,
t above all, that we may look well into that Houſe,
which we are made Inhabitants, which by vertue of
venant is ours, as a proper Poſſeſſion, that we may
e the Glory of the Sign therof, which ſhews us the
gns of the Times; even that is the deſire of

D. L. Amen.

The

The great Jehovah's *Standing Precepts Ten,*
Which shows thy Duty both to God and Men.

1. OWn thou no other Gods but only me.
For I the Lord from Bondage set thee free.

2. Unto no Image bow, or Image make,
I on that Sinners House will vengeance take.

3. False and vain Oaths forbear; my Sacred Name
Dishonour not, that thou incur no blame.

4. Keep well the Sabboth-day both thou and thine,
All servile Works and Wickedness decline.

5. Unto thy Parents all due Honour give,
That God may bless thee long on Earth to live.

6. Wrath and rash Anger shun; shed no man's Blood,
But love thy Neighbour and promote his good.

7. Fly filthy Lust, the cause of cruel Strife,
Be not Obscence, touch not thy Neighbours Wife.

8. Thy Neighbour of his Goods do not berave,
Rob, Spoil, Purloin, or any way deceive.

9. No evidence against thy Neighbour bear,
Nor as a Witness shalt thou falsly Swear.

10. Thy Neighbours Goods desire not: Learn to be
Thankful to God for what he hath given thee.

O Lord! These Laws to keep do thou incline,
And still assist me with thy Power divine.

The End of the First Part.

Abuſes Stript and Whipt,

By GEORGE VVITHER.

Treating in a Saterical vein of MAN, with his Paſſions, namely,

Of MAN,	1	*Of* Ambition,	10
Of Lond Love,	2	*Of* Fear,	11
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AS ALSO

1. Of Vanity, 2. Of Inconſtancy, 3. Of Weakneſs. 4. Of Preſumption, *&c.*

To which is added,

FAIR VIRTUE

The Shepherd's Miſtriſs.

With other Pathetick POEMS compoſed by *G. W.* in his Youthful days.

Alſo, Divine *Poems* ſelected from the Works of *Francis Quarle.*

The whole concluded with ſome excellent Eſſayes, and Religious Meditations of Sir Francis Bacon, *Knight.*

Philadelphia, Printed and Sold by *William Bradford,* Anno 1688.

To the Unprejudiced Reader.

READER;

TWo things especially I intreat thee to consider in these following Poems—First, thou art to know that the Works of the Author G. W. are here very much Abreviated [And although his own Words expressed for the most part upon generals] nevertheless if thou art one that hath been acquainted with his Works at large, yet thou wilt find this small Abstract so pithily to express and contain the whole matter [some particulars excepted] that thou mayst hereby receive as much satisfaction, as by reading the Book at large.

Secondly, To let the Publisher hereof have Christian censures from thee; and that too in respect to the latter part, the which although it may seem somewhat too light in the Ballance of the more serious modern Christian, yet he intends it not to be a means to draw the mind from better, but rather from worse things: And he doubts not but that will be the effects of it, considering the Constitution of Youth, on whom it may have most influence: all which he hopes thou wilt find ground enough to believe in the perusal hereof: And the rather because as he hath endeavoured throughout to pass by particular Circumstances, the more immediately to come to the Matter. So also hath he every where omitted what seems more Airy, and less consisting with the present time of Day.

O

Of MAN

MOunted aloft on Contemplations Wings,
And noting with my ſelf the ſtate of things,
I plainly did perceive, as on a Stage,
The confus'd Actions of this preſent Age.
I viewed the World, and viewing ſaw my fill,
Becauſe that all I ſaw therein was ill;
And noting every Creature, there I found
That only Man was the chief ſpring and ground
Of all this uproare; yea, I ſoon did ſee
He there was all in all, and none but he.
The Mind is nothing but a Mint of Jarrs,
Or little VVorld of mad domiſtick VVars:
Virtue's depos'd thence, and Vice rule obtains;
Yea, Vice from Vice there by Succeſſion reigns,
Expelling thoſe whom Virtues preſence graceth,
And in their ſtead theſe hurtful Monſters placeth;
Fond Love and Luſt, Ambition, Enmity,
Fooliſh Compaſſion, Joy and Jealouſy,
Fear Hope, Diſpair and Sadneſs, with the Vice,
Call'd, Hate, Revenge, and greedy Avarice,
Choller and Cruelty, which I perceiv'd,
To be the only Cauſes man's bereav'd
Of quietneſs and reſt; yea, theſe I found
To be the principal, and only ground
Of all pernitious Miſchiefs that now rage,
Or have diſturbed him in any Age.
The'e loſing Reaſon, their true Prince began
To breed diſturbance in the heart of man,
Each laid a ſeveral claim [forſooth] and he
VVould be the Monarch of this Empirie.
Ruin had got the upper-hand, and they
VVould be Commanders that were made t'obey.

And here becauſe I will not order break,
I will aſunder of eacn *Paſſion* ſpeak.

Of the Paſſion of LOVE.

FIrſt, Love, the ſame I here the firſt do call,
Becauſe that Paſſion is moſt naturall,
And of it ſelf could not be diſcommended,
VVert not with many a foul Abuſe attended:
God taught it ſweetly how to move the mind,
Both for increaſing, and preſerving Kind.
But now the bound it had, contenteth not,
A Vein of domineering it hath got,
Makes them ſet light by Reaſon's ſound direction,
And bears them head-long by untamed affection;
Counſel's in vain, 'cauſe when this fit doth take them,
Reaſon and Underſtand ng doth forſake them:
It makes them ſometimes merry, ſometimes ſad,
Untam'd men mild, and many a mild man mad.
To Fools it VViſdom gives, and makes the witty
To ſhew themſelves moſt Fools, the more's the pitty.
Such a piſhneſs it now hath entertain'd,
That all the credit that it had, is ſtain'd;
Yea, 'tis as far from what it was, as we
From our more honoured antient *Engliſh* be;
And ſo unlike unto it ſelf doth prove,
VVe ſcarce dare give it now the name of Love.

True worth moves few: but ſure I am, not many
Have for bare Virtues ſake affected any.
VVealth wins the moſt, yet they by tryal prove,
Though it breeds liking, vet it gains not Love.
He that brings VVealth, ſure if he does not ſpeed,
The VVomans worth the ſuing for indeed.
But now although this Paſſion I have tide,
To love of VVomen, it concludes beſide,
All whatſ ever kind of Loves there be,
Unleſs they keep the Mind from troubles free,

And yield to Reason: but of such like Lovers
My muse hereafter other Feats discovers.

Of DESIRE, or LUST.

LUst is presented in the second place,
Because it shrouds a foul deformed Face
Beneath Loves vizard, and assumes that name,
Hiding its own fault with the others blame.
Thus this is that which oft caus'd publick Strife,
And private discord between Man and Wife:
This spoils the Body, this doth make the Face
Look wane, pale, yellow, and doth much disgrace
The beauty of it; this bereaveth quite
The Bones of marrow, and the Eyes of sight.
And this way comes that foul Disease to us,
We call the *French*, so vile and odious:
'Tis highly made of; yea, 'tis Lust doth weare
The richest Garments, and hath curiest fare.
The softest Beds it hath to take repose,
With sweet Perfumes, but sure there's need of those.

Of *HATE*.

BUt I have rouz'd another here as bad,
They call it Hate, a worse I never had
Before in chase; I scarce can keep [in sooth]
My self in danger of his venomed Tooth:
This is the Passion that doth use to move
The Mind a clean contrary way to Love.
It is an inspiration of the Devil,
That makes men long for one anothers evil;
But where it rules, they cannot well conceal it,
But either Words, or Deeds, or both reveal it.
The Wicked they do hate beyond all measure
The righteous man, that contradicts their pleasure.

Yet they are more corrupt than all the rest,
Who hate their Friends, they should account of best.
But let men strive, and study to remove
This Passion from their Hearts, and graft on Love.

Of *ENVY.*

NOw some are in the mind that Hate, and this
Still go together, and one passion is.
Indeed, they sou injurious Humors be,
So like they seem to have affinitie;
And yet they differ, as oft Kindred do,
Enough at least, I'm sure, to make them two
Hate many times from Wrongs receiv'd, hath grown
Envy is seen, where Injuries are none:
Yet envious men do least spite, such as be
Of ill report, or of a low degree,
But rather they do take their aim at such
Who either well-beloved are, or rich.
Some do not care how grosly they dispraise,
Or how unlikly a report they raise,
Because they know if it be so false and ill,
That one believes it not, another will:
And so their Envy very seldom fails,
But one way or another still prevails.
It makes some grieve, if any man be friended,
Or in their hearing, praised, or commended:
Contrariwise again, such is their spite,
In other mens mis-fortunes they delight.
Foul Hag of Envy, let thy snakie elves
Keep Hell with thee, and there torment themselves.
O, that a man should so from Reason range,
To entertain a humor thats so strange
And so unprofitable! tell me why
Should we the honours, or the Wealth envy
Of other men, that we should grudge or fret
At every good thing that our Neighbours get.

But ſure, miſchief always doth betide
To th' envious, than to him that is envied;
But know, Envy is an apparent Foe
To Charity, and Friendſhip's overthrow.

Of *REVENGE.*

ROme for Revenge; he's no Comedian
That acts for Pleaſure, but a grim Tragedian,
A foul ſtern Monſter, which if we diſpleaſe him.
Death, Wounds and Blood, or nothing can appeaſe him.
That cruel Ruffin, that in vain doth ſtrive
His off-ſpring from true Valour to derive
This moſt inhuman Paſſion now and than,
With Violence and Fury hurries man
So far from that ſweet mildneſs, wherewith he,
Being himſelf, ſhould ever tempred be,
That Man nor Devil can we term him well,
For part he hath of Earth, and part of Hell.
Poor World! if theſe thy beſt Contentments be,
Seek Blood and Vengeance you that liſt for me.

Of *CHOLER.*

BUt now the cauſe of mans revengeful thirſt,
Proceeds from raſh unbridled Choler firſt;
Yea, thoſe that are infected with this Crime,
Are in a manner mad men for the time.
'Tis a ſhort Fury wherewith man poſſeſt,
Reſembles moſt a wild untamed Beaſt;
Yea, thoſe in whom I find this Paſſion reign,
I have oft ſeen to ſtorm at things, but vain,
And chafing fret at poor half-penny loſſes,
As if for ſome intolerable croſſes.
They are not only ready to believe
The leaſt report that may occaſion give

Of diſcontent: But ſo doth Anger blind them,
That if no Cauſes be, they'l ſeek to find them:
This Anger is a wonderous head-ſtrong Paſſion,
And hath a beaſtly frantick operation,
From which how can we any man releaſe,
When we muſt neither ſpeak, nor hold our peace.

Of JEALOUSIE.

But though theſe angry Ones ſoon breed a braul.
And are pernitions to converſe withal.
Not one jot better is the jealous Head,
That ever fears his Wife hath wrong'd his Bed.
Love is the higheſt, and the nobleſt bliſs
That for mankind on Earth ordained is:
But when true meaſure it exceeds, and gets
Beyond the deſent bounds that Reaſon ſets:
God turns it to a plague, whereby he will
Shew them their Folly, and correct the ill:
He adds a fear of loſing all their Joy,
In that they love which doth their Peace deſtroy.
Yet none's ſo jealous, I dare pawn my Life,
As he that hath defiled anothers Wife.

Of COVETOUSNESS.

But how miſt I of Avarice to tell,
Whoſe longing is as infinite as Hell:
I muſe it ſcap't ſo long, for I'le be plain,
I no where look, but there I ſee it reign.
I neither will excuſe Sex nor Degree,
Young Folks, nor ſuch as middle-aged be;
Nay, I perceive them given moſt to crave,
When they had need to dig themſelves a Grave,
Like Earth-bred Moles ſtill ſcrambling in the Duſt,
Not for the Treaſure that ſhall never ruſt:

No, all that they have with their labour bought,
If well conſidered, is not worth a thought.
But I oft wonder, and do yet admire,
Men hunt for Riches, with ſuch ſtrange deſire;
For being once poſſeſt thereof, it fills
The owners of it with a thouſand ills,
More than they can conceive; for firſt, we find
It choaks and mars the Virtue of the Mind:
Then by much buſineſs, it brings annoys
Unto the mind, and hinders true Joys,
That oft the Rich are more in ſorrow toſt,
Then thoſe that have no Riches to be loſt.
It maketh to grow arrogant, unjuſt,
Draws unto Pleaſure, and provokes to Luſt.
O Gold, what mortal Godd is ſo divine?
What beauty ſo adored is as thine?
The faireſt Creature never ſo much mov'd,
As that it was of every one belov'd.
Fools that know nothing know the uſe of thee,
And for thy ſake will oft perſwaded be.
The wiſe man of the world, that diſapprove
Young mens affections, and make ſcoffs at Love,
Can play the Ideot twice as much himſelf,
By doting on a heap of dirty Pelf.
What he on Earth ſo great and mighty is,
Or who ſo proud that will not bow to this?
Where's he, though Noble, that will now diſdain
To be a ſutor for his private gain?
And thoſe that love Wealth, men their Vices deem
For to be Virtues, and ſo make them ſeem.
But as herein men often do amiſs,
So are they in the oppoſite to this,
The prodigal runs out as far aſtray
From this abſurdity another way:
As greedy men hoard Riches [God amend them]
So he doth ſtrive and hie, as faſt to ſpend them.

Their humors divers: Some vain glorious Aſſes
Conſume't in gaudy Cloathes and Looking-glaſſes;
Others there are [but few] who having ſtore,
Neglect their Wealth, and rather would be poor,
For why, it ſtops the way to Heaven, they ſay,
Sure being, miſ-imployed, ſo it may.
And therefore rather then they ſhould abuſe it,
'Twere good they had it, that know how to uſe it.

Of *AMBITION.*

AMbition's a proud Humor, that doth ſearch
The ſtout high-minded, and attempts to pearch
In men of Spirit: It doth far ſurmount
The force of Love, and makes but ſmall account
Of Nature or Religion; 'tis not Law
Nor Conſcience that can keep this Fiend in aw.
It is ſuppoſed that it hath no bound;
For never was there limit in it found.
He that firſt was ruined by this Evil,
Was he that firſt was guilty of't, the Devil,
Who did aſpire ſo high, that higher powers
Wrought his juſt Fall, and now he ſeeketh ours.

Of *FEAR.*

SEe you this Paſſion here, that follows next,
That ſhakes, and looks as with a Feaver vext:
Such is the nature of it, that I've ſeen
Fear cauſe thoſe Evils that elſe had not been.
To ſome it Sickneſs brings, and ſome beſide
Even with the very fear of Death have died.
The fear of Evil more tormenteth ſome,
Then doth the thing they feared, when 'tis come.
Men fear what is, what will be, and [alas]
Many a thing that ſhall ne'er come to paſs.

Sur

Sure, 'tis a plague the Devil did invent
To work in man a laſting diſcontent,
And taught it *Adam*, whereupon he ſaid,
I ſaw my Nakedneſs, and was afraid.
Come, let us joy, and be as cheerful ſtill,
With hope of good, as ſad with fear of ill.
There is an honeſt Fear, that hinders Sin,
Which hath of all good men allowed bin.
Thoſe therefore that are wiſe enough to tell,
When they do any thing amiſs or well,
Still in this Paſſion do obſerve a mean,
And not to fear, or to preſumption lean.

Of *DISPAIR.*

NOw here's Diſpair, with gaſhly Look he ſtands,
And Priſons, Ropes, and Poinyards fills his Hands,
Still ready to do hurt, one ſtep, no more,
Reaches from hence unto Damnations door.
This is that Paſſion giveth man inſtruction,
To wreſt the Scriptures to his own deſtruction;
And makes him think while he on Earth doth dwell,
He feels the Tortures and the Plagues of Hell,
More monſter-like, than man, only Damnation
Is in their Mouthes, no Mercy, no Salvation,
Can they have hope of, but poſſeſs a fear,
VVhence monſtrous Shapes and Viſions do appear
To their Imaginations, and the pain
That they in Soul and Body do ſuſtain:
All earthly Tortures do ſo much exceed,
As if they had within them Hell indeed.
God alſo makes this Paſſion now and than
His Scourge to laſh the proud preſumptuous man,
And tame the Reprobate, who by his Rod
Is made ſometimes to feel there is a God.
By this, ſtrange VVonders brought to paſs, I've ſeen,
Thoſe humbled that have once the proudeſt been.

O what repentant Lives ſome vow to live,
If God would but once more vouchſafe to give
Them Health and Hope again, then they would ſpend
Their Lives and Goods unto no other end,
Save wholly to his glory; yet there's now
Some living that have quite forgot that vow.
If ſuch in time look not into their Error,
O they will one day feel a double Terror.
Some again diſpair of earthly things,
VVhich nothing ſo much diſadvantage brings,
Yet like enough in little time to grow
Vertues main let, or overthrow.

Of *HOPE.*

THrice well-come Hope, the Divel keep the t'other,
Diſpair and Fear are fitting for no other.
This is the Paſſion that of all the reſt
VVe have moſt reaſon to eſteem of beſt:
Hope is a bleſſing, but we ſo abuſe it
As to our hurt, more then our good, we uſe it;
Yea, this that was of all the Paſſions beſt,
VVe have as much corrupted as the reſt.
But we muſt note well, that this Paſſion's double,
One Hope is certain, th'other full of trouble.
The Hope that's certain we through Faith do gain,
And 'tis ſufficient to make any pain
Seem ſhort and eaſie: 'Tis the Life of man,
And ſuch a comfort as no mortal can
Live, if he want it, and yet ſometime this
Each, nay, as idle as the other is:
For often times we ſee the ſame is found
To be erected on on other ground
But Ignorance, and meer Security,
VVhich ruin all that do on them rely.
Some praiſe their own Deſerts, and on that Sand
They fain would have the divine Hope to ſtand.

The

The other Hope which is of earthly things,
That lasts not long, nor yet much pleasure brings,
And nothing worth to ground our Hope upon,
For in the turning of a Hand all's gon.
And therefore now I wish that every man
VVould take upon him the best Hope he can
In all his outward actions; yet should he
Take care on honest grounds it builded be,
And therewith be so well prepared still,
That if his doubtful Hope do fall out ill,
He ne'er repine, but tak't as if the same
Had been expected long before it came.

Of *COMPASSION.*

COmpassion, if Discretion guide, may be
Of near Aliance unto Charitie.
Hee'l say that hath sound judgment of his own
Tender Compassion may amiss be shown:
Come to our Courts of Justice else, and see
If there compassion not abused be,
VVhere, though that God himself says *Kill*; Reply,
VVith, *No, alas! its pity he should dye*;
VVho for their weakness merit equal check
VVith him that spar'd the King of *Amaleck*.
Some Parents I have seen discreet and witty
Do marr their Children by their cockring pity,
He that will walk uprightly, ought to see
How far this Passion may admitted be.
Here I could much of this same Passion say,
If other Pasions call'd me not away.

Of *CRUELTY.*

BUt now whilst we are seeking to beware
Of foolish Pity, we must have a care,
Left this or'e run us: For though men confess
'Tis an inhuman hellish VVickedness,

Though

Though Cruelty ſo odious doth appear,
Unleſs men look to their Affections near,
It will become delightful, yea, and make
So deep impreſſion in the Heart, and take
So ſure a Root, 'twill hardly be diſplaced
VVhilſt that the Body by the Soul is graced.
Truſt me, be't on a Beaſt, Nature denyes
And God forbids, that we ſhould Tyranize.
But now in ſhort, I'll here conclude with this,
As he is bleſſed that meek-hearted is,
So on the Cruel, lightly doth attend
A heavy Curſe, and a moſt fearful end.

of JOY.

OF all the Paſſions handled hitherto,
With this that follows I had leaſt to do;
By ſome ſmall Tryals, though that I have had,
I find 'tis better far, then being ſad:
And that no greater good on Earth might be,
If it would laſt, and were from Cumbrance free.
But that can never be ours, ſtate is ſuch,
And diſtiny moreover ſeems to grutch
Ought ſhould be perfect in Mortality,
Leſt we ſhould leave to ſeek Eternity.
Never could any yet that Joy obtain,
On which there followed neither Shame nor Pain.
But ſure, the reaſon why mans joy ſo ſoon
Is changed to Sorrow, is becauſe there's none,
Or very few, that do their gladneſs found
Upon a ſolid, firm, ſubſtantial ground.
Some in their Honour all their Joy do place,
Which endeth by a frown, or ſome diſgrace.
Take but away his Subſtance, you deſtroy
The miſerable Rich-man's only Joy,

And ſoon by Sickneſs that delight's defac't,
Which men in Beauty or in Strength hath plac't;
Yea, the beſt Joy in tranſitory things,
They being loſt, at laſt a Sorrow brings:
All men ſhould therefore make a careful choice
Of that wherein their meaning's to rejoyce.
And I am of the mind, if every man
Would curb rebellious Paſſions what he can,
Not ſuffer any Miſchief to annoy
His mind, thorow either too much Care or Joy;
But ſo the one ſhould of the other borrow,
He might be ſad with Mirth, and glad with Sorrow.
But when with Joy I am acquainted better,
I'le tell you more, or elſe remain your Debtor.

Of SORROW.

OF this ſad Paſſion I may knowledge take,
And well ſay ſomething for Acquaintance ſake;
And yet I wonder Sorrow ſo ſhould touch
The hearts of men, to make them grieve ſo much;
As many do for preſent Miſeries,
Have they no feeling of Felicities
That are to come, if that they be in pain,
Let Hope give eaſe, it will not always reign.
But 'tis ſtill bad, thou ſayeſt; tak't patiently,
An Age is nothing to Eternity:
Thy time's not here, envy not; though that ſome
Seem to be happy, their bad Day's to come.
We ought not for to murmur or to pine
At any thing ſhall pleaſe the power Divine
To lay upon us: For my mind is this,
Each Sorrow is an entrance into bliſs.
But to be plainer, this our Life's a toy,
That hath nought in it worth our grief or joy.
Then whatſoever our former grief hath bin,
Let us ne'er ſorrow more, but for our Sin.

CONCLUSION

NOw ſome men have in this Opinion ſtood,
That every Paſſion's natural and good;
But we muſt make a difference of it then,
And grant that two-fold Paſſions are in men,
One ſort unto the nobleſt things aſpiring,
And ſuch as what are meerly good deſiring.
But this is rather by Gods Inſpiration,
Then bred within us at our Generation.
The other as the effects thereof doth ſhow,
Doth by our own corrupted Nature grow;
For it is head-ſtrong, raſh, inſatiate,
Wonderous diſordered and immoderate.
Then laſtly, theſe are the occaſions ſtill
Of all misfortunes, and of every ill.

PRECATIO.

THou that createdſt all things in a week,
Great GOD! whoſe favour I do only ſeek,
O that my noting of mans humorous Paſſion,
May work within me ſome good alteration;
And make me ſo, for my own Follies, ſorry
That I may lead a life unto thy Glory.
Let not *Ambition*, nor a foul *Deſire*,
Nor *Hate*, nor *Envy*, ſet my heart on fire,
Revenge, nor *Choler*, no, nor *Jealouſie*,
And keep me from *Diſpair* and *Cruelty*;
Fond Hope expel, and I beſeech thee bleſs
My Soul from *Fear*, and too much *Heavineſs*;
But give me ſpecial Grace to ſhun the vice,
That is, ſo common beaſtly *Avarice*;
And grant me Power I not only know,
But fly thoſe Evils that from *Paſſion* flow;
And let my Muſe alſo in things to come
Sing to thy Glory, Lord, or elſe be dumb.

further Talk doth ſtill to me remain,
me more of mens ill Cuſtoms to explain.
Firſt, wanton and light headed Vanity;
Next that, Comelian-*like,* Inconſtancy,
Then miſerable VVeakneſs; *laſtly, this*
Damn'd Preſumption, *that ſo daring is.*
us think not, though I ſome where bitter be,
count my ſelf from all thoſe Vices free;
ather imagin tis to me well known,
hat here with others faults I tell my own.
Then blame me not, tis out of much good will
I bear to you, and Hatred unto Ill.

Of VANITY.

NOw I muſt needs declare their Vanity,
VVho build their Treaſure and Felecity
On things meer frivolous, as *Honour, Strength, Pleaſure,* and *Wealth,* and *Beauty,* which at length,
Yea, in ſhort time muſt fadē; high Titles plac't
VVithout deſert, are often ſoon diſgrac't.
VVhat's Honour but e'en ſmoak of idle fame,
A thing conſiſting only in an Name?
And why boaſt men of *Strength,* that laſts no longer,
And ſeeing the brute Creatures are far ſtronger?
A VVoman may bind *Sampſon* with her Charms,
And little *David* ſlay a man at Arms.
For God doth make, as holy Scriptures ſpeak,
Strong things to be confounded by the weak.
But why in Beauty ſhould men glory ſo,
As well we may perceive there's many do,
Since there's ſcarce any, that enjoy the ſame,
Can keep unto themſelves an honeſt Name?
For worthleſs matters ſome are wonderous ſad
VVhom if I call not Vain, I muſt term mad.
VVe ſee moreover men vain-glorious grow,
In Building and Apparel, all's for ſhow;

And yet the Prince that gorgiouſt in Array,
Muſt lie as naked as his Groom in Clay.
And though that men to build ſo curious be,
How worthy of Contempt it is we ſee,
In that the Arch-King of Heaven, Earth, and all
VVas very well contented with a Stall;
Yea, truly I am driven to confeſs,
Mans Vanities are great, numberleſs,
Conſiſting not alone in VVords and VVorks,
But hath ta'ne Root within, and alſo lurks
About the heart; and if it there be ſought,
I know it alſo may be found in thought.

Of *INCONSTANCY.*

NOw this unconſtant Creature, called Man,
Note him well, and tell me if he can,
VVnat his Condition is; obſerve his deeds,
His Speech and Rayment, yea, and how he feeds:
Try him a Moneth, a Year, an Age, and when
You have ſo try'd him, ſay what is he then;
Is his Heart proud or humble, know you where,
Or when he hates, or loves, or ſtands in fear?
Or who can ſay [in Conſcience I think none]
That this man's *words*, and *deeds*, and *thoughts* are one
Nay, he of whom you have moſt trval, when
You ſee him dying, will you truſt him then?
Perhaps you may, yet queſtionleſs he leaves you
A mind miſ-doubting ſtill, that he deceives you.
VVho is ſo ſottiſh, as to build Salvation
On man, that feeble tottering Foundation?
Or that heeds his Soul's ſafety, that will lay
His confidence on that falſe piece of Clay.
Alas! how often had I got Intendments,
And with whole heart ſaid & vow'd amendments.
And yet for all my purpoſe and my Vow,
I am oft altered e're my ſelf knows how.

Let's all confeſs our Frailty, and implore
Our ne'er repenting God, that evermore
Remains the ſame, we may be as we ought,
More certain, both in word, and deed, and thought.
I might ſpeak of the changes, which I ſee
In mens external Fortunes alſo be;
For this day he hath Friends, to morrow none;
Now he hath Wealth, and in an hour 'tis gone.
Some in their Youth there be, have all things ſtore,
And yet do often live till they are poore.
Again, there's ſome in Youth at Beggars ſtates,
Become in age to be great Potentates.

Of *WEAKNESS.*

WHat Creature is there born ſo weak as Man?
Or ſo unable; tell me, he that can.
Sampſon there was, 'tis true, could fright whole Hoſts,
He rent down *Azuth's* barred Gates and Poſts,
Whoſe mighty Arms, unarmed, could bring to paſs,
Even with the rotten Jaw-bone of an Aſs
A thouſands ruin; and yet 'twill be long
E'er he ſhall thereby prove that man is ſtrong,
Becauſe the ſtrength he ſeem'd to have, was known
To be the Spirit of God, and not his own.
What Creature is there that can worſe ſuſtain,
Hunger, or Thirſt, or Cold, or Heat, or Pain?
Sure none: and yet in Hiſtories we find,
Till Luxury had weakened thus mankind,
They were much ſtronger, could endure the Heat,
Travel along time without Drink or Meat;
And their beſt Dainties was no coſtlier thing
Then a wild Root, or water from the Spring,
With which ſmall commons, Nature was content;
Yea, in our Climate people naked went,
And yet, no queſtion, felt as little Cold,
As we, wrapt up in half a dozen fold.

They had no VVaſtecoats, Night-caps for their hea
Nor downy Pillows, nor ſoft Feather-beds:
They ſcorned as much to have ſuch thing about the
As we in this Age ſcorn to be without them.
Gluttonous fare that ſo the Palate pleaſes,
Ne'er fill'd their Bodies full of foul Diſeaſes;
Nor ſtrong and pleaſing Liquors with exceſs,
Made them grow weak thorow beaſtly Drunkenneſs.
No luſt provoking Meats made them unchaſte,
Nor unto carnal Copulation haſte.
And this the reaſon is, which made them be
More healthy, ſtrong, and braver men then we.
'Twas not this ſtrength, of which I meant to ſpea
For we are yet another way too weak.
Our minds have loſt their magnanimity,
And are grown weak through ſome infirmity.
Some know the Truth, but dare not to defend it,
[So weak they are] cauſe others diſcommend it.
Is there a man ſo ſtrong, that he forbears
Choler or Envy, when by chance he hears
Himſelf reproach't, revil'd and diſgrac't?
If there be ſuch a one, he ſhall be plac't
Amongſt the VVorthies with the foremoſt three;
For in my judgment, none more worthy be
To have renown for ſtrength, then thoſe that can
On their rebellious Paſſions play the man.
Is't not a weakneſs, when ſome petty loſſes,
Some hinderance in preferment, or ſuch croſſes?
Shall make men grieve? Is't not a weakneſs when
Adverſity ſhall ſo diſquiet men?
He's weak too, thats not able to withſtand
Any unlawful or unjuſt Command.
Moreover ſome, but fooliſhly preciſe,
And in my judgment far more weak then wiſe,
Miſ-judge of Poetry, as if the ſame
Did worthily deſerve reproach and blame.

Fo

For Poetry, although ſome, fool'd, debaſe it,
I'm in the mind that Angels do imbrace it:
And though God gave't but in part to ſome,
All ſhall hav't perfect in the World to come.
'Gainſt Poſie, how e're the ſcruple roſe,
Rhime hath expreſt as ſacred things as Proſe:
When both in this Age, and in former time,
Proſe hath been made far more prophane then Rhime.
Yea, and moreover this full well know I,
He that's at any time afraid to dye,
Is in weaker caſe, and whatſoever he ſaith,
Hath but a wavering and a feeble Faith.

Of *PRESUMPTION.*

MEn in their own Conceits are grown ſo tall,
That for preſumption they do out-paſs all.
O what are they that dare for to aſpire
Into Gods ſeat, and if it might be, higher,
That forgive Sins as faſt as men can do them,
And make *Jehovah* be beholden to them!
I've heard of ſuch, what e're they would, I wiſt
They can make Saints, they ſay, of whom they liſt,
And being made, above the Stars can ſet them;
Yea, with their own hands make their *godds*, & eat them.
Man I do know, 'cauſe I have heard him vaunt,
He is an Elf ſo proud and arrogant,
That I want words of a ſufficient worth,
To paint his moſt abhorred Vileneſs forth.
Some will be prying, though they are forbidden,
Into thoſe ſecrets God meant ſhould be hidden.
So do ſome Students in Aſtrology,
Though they can make a fair Apology.
And ſo do thoſe that very vainly try
To find out Fortunes by the'r Palmeſtry;
Theſe do preſume, but much more ſuch as ſay
At th's, or that time, comes the Judgment Day.
In praying, men preſume, unleſs they be
With every one in Love and Charitie,

Or if in their petitions they desire
Such things as are unlawful to require,
Then those great Masters I presumptuous deem,
Who of their knowledge do so well esteem:
They will force others, as the *Papists* do,
For to allow of their Opinion too.
Others there are, who for because they've Faith,
For to believe 'tis true the Scripture saith,
And do observe the outward Worship duly,
Do think that therein they have pleas'd God truly.
Now these are just, as far as th'other wide,
For they Gods worship do by halfs divide;
And for his due, which is e'en all the heart,
Do dare presume to offer him a part.
Also in this abominable time
It is amongst us now a common Crime
To flout and scoff at those which we espy,
Willing to shake off humane Vanity.
Who so reviled, scorned or mis nam'd,
As some People which are *Quakers* term'd,
That fear God most; but 'tis no marvel men
Presume so much to wrong his Children, when
As if they feared not his revengeful Rod,
They can blaspheme, and dare to anger God.
Now by these words to some men it may seem
That I the *Quakers* have in high esteem:
Indeed, if by that Name you understand,
Those whom the vulgar Atheists of this Land
Do daily term, so that is such as are
Fore-named here, and have the greatest care
To know and please their Maker, then 'tis true
I love them well, for love to them is due.
Then it is also a presumptuous act
With knowledge to commit a sinful fact,
Though ne'er so small, for Sins a subtil Elf,
Into our Souls insinuates it self.
And it is certain, that one Sin, though small,
Will make an entrance great enough for all.

In short, Presumption's such a hardning Sin,
That if it seize the heart, and once get in,
My mind is this, 'twill ne er be purged thence well;
No, not with all the fears and pangs of Hell:
So infinit is this for to unfold,
That should *I* write and speak till *I* were old,
I know that *I* should leave unspoken then,
Most of those humors *I* have seen in man,
And still confess in him there hidden be
Thousands of humors more then *I* can see.

O MAN!

I mus'd a while, thou wert so prone to sining,
But 'twas thy fault I see from the beginning:
And as the Lord himself once said, so still
The imaginations of thy Heart is ill,
That's one main cause then to presume an Evil;
Thou hast the proneness to the Flesh and Devil.
Then sith thou art so subject unto Sin,
Shun all occasions that may draw thee in,
Thy flesh with labour, and with fasting tame,
And 'twill not be so subject unto blame,
Prevent the Devils Baits and his Temptations,
With earnest Payers and good Meditations.
So when thy God shall see thou hast a will,
And truly dost desire to mend what's ill,
He will except it for his Sons dear sake,
And thee more willing and more able make.
He'l make thy Soul, were it thrice more defil'd,
As innocent as the new born Child.
But if thou without care or heed, dost learn
Unto those Lust of Flesh that are unclean.
If thou take pleasure, and delight to do them,
Quite giving over thy desires unto them,
They both in Soul and Body too will make thee
So foul a Leper that God will forsake thee,
His holy Angels and his Saints abhor thee,
And only Devils make intreaty for thee.

Fair Virtue the Shepherd's MISTRISS.

The Shepherd to his Miſtreſs.

HAle thou faireſt of all Creatures,
Upon whom the Sun doth ſhine,
Model of all raireſt Features,
And Perfections moſt Divine;
Thrice all-hale and bleſſed be
Thoſe that love and honour thee.

By thy Beauty *I* have gained
To behold the beſt Perfections,
By thy Love *I* have obtained
To enjoy the beſt affections,
And my Tongue to ſing thy praiſe,
Love and Beauty thus doth raiſe.

VVhat, although in Ruſtick Shadows
I a Shepherds breeding had,
And confined to theſe Meadows,
So in home-ſpun Ruſſet clad,
Such as *I* have now and then,
Dar'd as much as greater men.

On this Glaſs of thy Perfection,
If that any VVomen pry,
Let them thereby take direction
To adorn themſelves thereby.
And if ought amiſs they view,
Let them dreſs themſelves anew.

Young men may by this acquainted,
VVith the trueſt Beauties grow,
So the counterfeit and painted
They may ſhun, when them they know.
But the way all will not find,
For ſome Eyes have, yet are blind

Thoſe

Thoſe that Miſtreſſes are named,
And for that ſuſpected be,
Shall not need to be aſhamed,
If they patern take by thee;
Neither ſhall their Servant fear
Favours openly to wear.

Thou to no man favour daineſt,
But what's fitting to beſtow,
Neither Servants entertaineſt,
That can ever wanton grow;
For the more they look on thee,
Their deſires ſtill bettered be.

I am no *Italian* lover,
That will mew thee in a Goal,
But thy Beauty I diſcover,
Engliſh-like, without a vail:
If thou may'ſt be won away,
Win and wear thee he that may.

Yet in this thou may'ſt believe me,
So indifferent though I ſeem,
Death with tortures would not grieve me
More, then loſs of thy eſteem.
For if Virtue me forſake,
All a ſcorn of me will make.

The MISTRISS of the SHEPHERD.

NOw while other men complaining,
Tell their Miſtreſſes diſdaining,
Free from care I write a Story,
Only of her worth and glory.
And while moſt are moſt untoward,
Peeviſh, vain, unconſtant, froward,

While their beſt Contentments bring
Nought, but after ſorrowing:
She thoſe childiſh humours ſlighting,
Hath conditions ſo delighting,
And doth ſo my bliſs indeavour,
As my joy increaſeth ever.
Love ſhe can, and doth, but ſo
As ſhe will not overthrow
Love's content by any Folly,
Or by Deeds that are unholy.
Dotingly, ſhe ne'er affects,
Neither willingly neglects
Honeſt love, but means doth find,
With diſcretion, to be kind.
Goodneſs more delights her, than
All the mask of Folly can.
Fond ſhe hateth to appear,
Though ſhe hold her Friend as dear,
As her part of Life unſpent,
Or the beſt of her content.
If the heat of youthful Fires
Warm her Blood with thoſe deſires,
Which are by the courſe of Nature
Stir'd in every perfect Creature:
As thoſe Paſſions kindle ſo,
Doth heavens Grace and Reaſon grow,
Abler to ſuppreſs in her
Thoſe rebellions, and they ſtir
Never more affection, then
One good Thought allays agen.
I could ſay, ſo chaſte is ſhe,
As the new blown Roſes be,
Or the drifts of Snow, that non
Ever touch't or look't upon.
Malice never lets ſhe in,
Neither hates ſhe ought but Sin.

Envy, if ſhe could admit,
There's no means to nouriſh it;
For her gentle heart is pleaſed,
When ſhe knows another's eaſed.
And there's none who ever got
That perfection ſhe hath not;
So that no cauſe is there, why
She ſhould any one envy.
Mildly angry ſhe'll appear,
That the baſer Rout may fear
Through preſumption to miſdo,
Yet ſhe often feigns that too:
But let wrong be whatſoever,
She gives way to Choler never.
If ſhe ever crav'd of Fate,
To obtain a higher ſtate,
[Or ambitiouſly were given]
Sure 'twas but to climb to Heaven.
Pride is from her Heart. as far
As the Poles in diſtance are,
For her worth; nor all this praiſe
Can her humble Spirit raiſe,
Leſs to priſe me than before,
Or her ſelf to value more.
VVere ſhe vain, ſhe might alledge
'Twere her Sexes Priviledge.
But ſhe's ſuch, as [doubtleſs] no man
Knows leſs Folly in a VVoman.
To prevent a being Idle,
Sometimes with her curious Needle,
[Though it be her meaneſt glory]
She then lines ſome antique ſtory.
Other while again, ſhe rather
Labours with delight to gather
Knowledge from ſuch learned VVrits,
As are left by famous VVits,

VVhere ſhe chiefly ſeeks to know
God, her ſelf, and what we owe
To our Neighbour, ſince with theſe
Come all needful knowledges.
  She with *Adam*, never will
Long to learn both good and ill:
But her ſtate well underſtood,
Reſts her ſelf content with good.
  Avarice ſo hateth ſhe,
As the loathſom'ſt that be;
Since ſhe knows it is an ill,
That doth ripeſt Virtue kill;
And where e'er it comes to reſt,
Though in ſome ſtrict Matrons breaſt,
Such are hired to any thing,
If that you but Gold can bring.
  If you think ſhe Jealouſe be,
You are wide, for credit me,
Her ſtrongeſt Jealouſies nought are,
Other then an honeſt care
Of her Friends; and moſt can tell,
VVho ſo wants that, loves not well.
  Cruelty her Soul deteſts,
For within her Boſom reſts
Noble pity, uſher'd by
An unequal Courteſie,
And is griev'd at good men's moan,
As the grief were all her own.
Juſt ſhe is, ſo juſt, that I
Know ſhe will not wrong a Fly,
Or oppreſs the meaneſt thing,
To be Miſtreſs to a King.
  If our Painter could include
Temperance and Fortitude
In one Picture, ſhe would fit
For the nonce to pattern it.

Patient

Patient as the Lamb is ſhe,
Harmleſs as the Turtles be;
Yea, ſo largely ſtor'd with all
VVhich we Mortals, goodneſs call:
That if ever Virtue were,
Or may be incarnate here.
This is ſhe, whoſe praiſes I
Offer to Eternity.

Though diſcreetly ſpeak ſhe can,
She'll be ſilent, rather than
Talk, while others may be heard,
As if ſhe did hate, or fear'd
Their condition, who will force
All to wait on their diſcourſe.

If ſhe ſmile, or merry be,
All about her are as ſhe:
For each looker on, takes part
Of the joy that's in her Heart.

If ſhe grieve, or you but ſpie
Sadneſs weeping thorow her Eye,
Such a Grace it ſeems to borrow,
That you'l fall in love with Sorrow.

And if you ſhould mark agen,
Her diſcreet behaviour, when
She finds Reaſon to repent
Some wrong, pleaded argument,
She ſo temperately lets all
Her miſ-held Opinions fall,
And can with ſuch mildneſs bow,
As 'twill more enamour you,
Then her knowledge: for there are
Pleaſing Sweets, without compare,
In ſuch yieldings, which do prove
VVit, Humility and Love;
Yea, by thoſe miſtakings, you
Her conditions ſo ſhall know,

As 'twill make her more endeared,
Then if she had never erred.
  These are Beauties that shall last,
  When the crimson Blood shall waste,
  Or the shining Hair wax gray,
  Or with Age be worn away.
If you truly note her Face,
You shall find it hath a grace,
Neither wanton, nor o'er serious,
Nor too yielding, nor imperious;
But with such a Feature blest,
It is that which pleaseth best.
  Her perfection in each part,
I alone except her Heart;
For among all Women kind,
Such as her's is hard to find.
  'Tis not, 'tis not those rare Graces
That do lurk in Womens Faces:
'Tis not a display'd perfection,
Youthful Eyes, nor clear Complexion,
Nor a Skin smooth, Satten-like,
Nor a dainty rosie Cheeke
That to wantonness can move
Such as victoriously do love:
Beauty rather gently draws
Wild Desires to Reasons Laws.
  Beauty never tempteth men
To Lasciviousness, but when
Careless Idleness hath brought
Wicked longings into thought.
  Nor doth Youth, or heat of Blood,
Make men prove what is not good,
Nor the strength, of which they vaunt,
'Tis the strength and power they want:
And the baseness of the mind
Makes their brint Desires inclin'd,

To

To perſue thoſe vain delights,
Which affect their Appetites.
I have Beauties to unfold,
That deſerve a Pen of Gold,
Sweets that never dream'd of were,
Things unknown, and ſuch as Ear
Never heard a Meaſure ſound,
Since the Sun firſt run his round.
Speak I can, yet think I more,
Words compar'd with *thoughts* are *poore*;
And I find, had I begun
Such a ſtrein, it would be done
VVhen we number all the Sands
VVaſh't o'e perjur'd *Goodwins* Lands;
For of things I ſhould indite,
Which I know are infinite.
And beſides, it ſeems to me
That your Ears nigh tired be:
I perceive, the Fire that charmeth
And inſpireth me, ſcarce warmeth
Your chil Hearts: Nay, ſure were I
Melted into Poſie,
I ſhould not a meaſure hit,
[Though *Apollo* prompted it]
VVhich ſhould able be to leave
That in you, which I conceive.
Now my VVords I therefore ceaſe,
Go my mounting Thoughts in peace.

The SHEPHERD.

TO woe my noble Miſtreſs, I had neither
Rings, Bracelets, Jewels, nor a Scarfe, nor Feather.
No place of Office or Command I keep,
But this my little Flock of homely Sheep:
And in word, the ſum of all my Pelf,
Is this, I am the Maſter of my ſelf.

When

When merry Birds, with Muſick ſtrains
The Spring had well-com'd in,
And Flowers in the Woods and Plains
To deck them, did begin
My Love and I, on whom ſuſpitious Eyes
Had ſet a many Spies.
To coſen all, we ſtrove,
And ſeen of none, we got alone
Into a ſhady Grove.

With Hand in Hand, alone, we walk't,
And of each other eyed;
Of Love and Paſſions, paſt, we talk't,
Which our poor Hearts had tryed.
Our Souls infus'd into each other were,
And what may be her care,
Did my more ſorrow breed:
One mind we had: One Faith we ſaid,
And both in one agreed.

Her dainty Palm I gently preſt,
And with her Lips I plaid,
My Cheek upon her panting Breaſt,
And on her Neck I laid;
And yet we had no ſence of wanton Luſt,
Nor did we then miſtruſt
The poyſon in the ſweet.
Our Bodies wrought: So cloſe we thought,
Becauſe our Souls ſhould meet.

But Kiſſing and imbracing, we
So long together ſtaid,
Her touches all enflamed me,
That I had almoſt ſtraid.
My hands preſum'd ſo far, they were too bold,
My Tongue unwiſely told,

How much my Heart was chang'd,
And Virtue quite : was put to flight,
Or for the time eſtrang'd.

Oh what are we ! if in our ſtrength,
We over boldly truſt ;
The ſtrongeſt ſorts will yield at length,
And ſo our Virtues muſt.
In me no force of Reaſon had prevail'd,
If ſhe had alſo fail'd :
But ere I further ſtray'd,
She ſighing, kiſt : my naked Wriſt,
And thus in Tears ſhe ſaid.

Sweet heart [quoth ſhe] if in thy Breaſt
Thoſe Virtues real be,
Which hitherto thou haſt profeſt,
And I believ'd in thee.
Thy ſelf and me, oh, ſeek not to abuſe,
Whilſt thee I thus refuſe,
In hotter Flames I frye ;
Yet let us not : our true love ſpot,
Oh rather let me dye.

For if thy Heart ſhould fall from good,
What would become of mine ?
As ſtrong a Paſſion ſtirs my Blood,
As can diſtemper thine.
Yet in my Breaſt this rage I ſmother would,
Though it conſume me ſhould,
And my deſires contain.
For where we ſee : Such breaches be,
They ſeldom ſtop again.

Are we two, that have ſo long
Each others Love imbrac't,
And never did Affection wrong,
Nor think a thought unchaſte ?

And ſhall, oh ſhall we now our matchleſs joy,
For one poor touch, deſtroy,
And all content forego;
Oh no, my dear: Sweet-heart forbear,
I will not loſe thee ſo.

For ſhould we do a deed ſo baſe,
[As it can never be]
I could no more have ſeen thy Face,
Nor wouldſt thou look on me.
I ſhould of all our Paſſions grow aſhamed,
And bluſh when thou art named;
Yea, [though thou conſtant wert]
I being nought: A jealous thought
Would ſtill torment my Heart.

What goodly thing do we obtain,
If I conſent to thee;
Bare Joys we loſe, and what we gain,
But common Pleaſures be;
Yea, thoſe [ſome ſay] who are to luſt inclin'd
Drive Love out of the mind,
And ſo much Reaſon miſs,
That they admire: what kind of Fire
A chaſte Affection is.

No vulgar bliſs I aimed at
When firſt I heard thee woe;
I'll never priſe a man for that,
Which every Groom can doe.
If that be Love, the baſeſt men that be
Do love as well as we,
Who if we bear us well
Do paſs them: as Angels men
In glory do excell.

While

Whilſt thus ſhe ſpoke, a cruel band
Of Paſſions ceas'd my Soul,
And what one ſeemed to command,
Another did controul.
'Twixt good and ill, I did divided lie,
But as I rais'd mine Eye,
In her me thought I ſaw
Thoſe Virtues ſhine: whoſe rays divine
Firſt gave deſire a Law.

With that I felt the bluſh of ſhame
Into my cheek return.
And love did with a chaſter flame
Within my Boſom burn;
My Soul her light of Reaſon had renew'd,
And by thoſe beams I view'd,
How ſlily Luſt enſnares,
And all the Fires: of ill deſires
I quenched with my Tears.

Go wantons now, and flout at this
My coldneſs, if you liſt;
Vain Fools, you never knew the bliſs
That doth in love conſiſt:
You ſigh, and weep, and labour to enjoy
A ſhade, a dream, a toy.
Poor folly you perſue,
And are unbleſt: Since every Beaſt
In pleaſure equals you.

You never took ſo rich content
In all your wanton play
As this to me hath Pleaſure lent,
That chaſte ſhe went away.
For as ſome Sins, which we committed have,
Sharp ſtings behind them leave,
Whereby we vexed are,
So ill ſuppreſt: begetteth reſt,
And Peace without compare.

The Child's Apology, in case of Espousals.

CHildren owe much, I must confess 'tis true,
And a great Debt is to the Parents due;
But yet my Parents should not be so cruel,
As to take from me that high priz'd Jewel,
Of Liberty in choice, whereon depends
The main contentment that Heaven here lends.
For if my Parents, him I loath should chuse,
'Tis lawful, yea, my duty to refuse,
Else how shall I lead so upright a Life,
As is enjoyned to the Man and Wife.
For I do think, it is not only meant,
Children should ask, but Parents should consent,
And that they err, their Duty as much breaking,
In not consenting, as they for not speaking.
Would Parents [in this Age] have us begin
To take, by their Eyes, our Affections in,
Who quite forgetting they were ever Young,
Would have us, Children, dote with them on Dung.
It is impossible it should be thus,
For we are rul'd by Love, not Love by us,
Now with what follows, thus conclude we do,
And we have Reason for't, and Conscience too.
No Parent may his Childs just sute deny,
On his bare Will, without good reason why,
Nor he, so us'd, be disobedient thought,
If unapproved, he take the match he sought.

The pretious time is short, and will away,
Let us enjoy each other while we may.
Care thrives, Age creepeth on, men are but shades,
Joys lessen, Youth decays, and Beauty fades,
New turns come on, the old returneth never,
If we let ours go past, 'tis past forever.

A SONG.

NOw young man thy Days and thy Glories appear,
Like Sun-ſhine and Bloſoms in Spring of the year;
Thy vigor of Body, thy Spirits, thy VVit,
Are perfect and ſound, and imtroubled yet.
Now then, O now then! if ſafety thou love,
Mind thou, O mind thou thy Maker above!

Miſpend not a Morning ſo excellent clear,
Never [for ever] was Happineſs here.
Thy Noon-tide of Life hath but little delight,
And Sorrows on Sorrow will follow at Night.
Now then, O now then! if ſafety thou love,
Mind thou, O mind thou thy Maker above!

That ſtrength and thoſe Beauties that grace thee to day,
To morrow may periſh and vaniſh away.
Thy VVealth, or thy Pleaſures or Friends that now be;
May waſte, or deceive, or be Traitors to thee.
No then, O now then, &c.
Mind thou, O mind thou, &c.

Thy Joynts are yet nimble, thy Sinnews unſlack,
And marrow unwaſted doth ſtregthen thy back;
Thy Youth from Diſeaſes preſerveth the Brain,
And Blood with free paſſages plumps every Vein,
Now then, O now then, &c.

But [truſt me] it will not forever be ſo,
Thoſe Arms that are mighty ſhall feebler grow;
Thoſe Legs that ſo proudly ſuppo teth thee now,
VVith Age or Diſeaſes will ſtagger and bow.
Now then, O now then, &c.

Then all thoſe rare Features now graceful in thee,
Shall [plowed with times Furrows] quite ruin'd be:

Thoſe

Thoſe Fancies that lull with Dreams of delight,
Will trouble thy quiet the comfortleſs night.
Now then, O now then, &c.

Thoſe treſſs of Hair which thy Youth doth adorn,
Will look like the Meads in a winterly Morn;
And where Red and White intermixed did grow,
Dull paleneſs, a deadly Complexion, will ſhow.
Now then, O now then, &c.

Thy Fore-head imperious, whereon we now view,
A ſmoothneſs, and whiteneſs, enalmed with blew,
Will looſe that Perfection which Youth now maintains,
And change it for hollowneſs, for wrinkles and ſtains.
Now then, O now then, &c.

Thoſe Eyes, which ſo many ſo much did admire,
And with ſtrange Affections ſet many on Fire
Shut up in that Darkneſs, which Age will conſtrain,
Shall never ſee Mortal, no, never again.
Now then, O now then, &c.

Thoſe Lips, whereon Beauty ſo fully diſcloſes
The colour and ſweetneſs of Rubies and Roſes;
Inſtead of that here, will a gaſhlineſs weare,
And none ſhall believe what Perfection was there.
Now then, O now then, &c.

Thy Teeth that ſtood firmly like Pearls in a row,
Shall rotten and ſcatter'd diſorderly grow.
That gate, and thoſe geſtures, that win thee ſuch grace,
Will turn to a feeble and ſtaggering pace.
Now then, O now then, &c.

By theſe Imperfections, old Age will prevail,
Thy Marrow, thy Sinnews, and Spirits will fail.
And nothing is left thee, when thoſe are once ſpent,
To give, or thy ſelf, or another content.
Now then, O now then, &c.

That

That Luſt which thy Youth can ſo hardly fore-go.
VVill leave thee and leave thee Repentance and Woe.
And then in thy Folly no joy canſt thou have.
Nor hope other reſt, then a comfortleſs Grave.
Now then, O now then, &c.

For next, ſhall thy Breath be quite taken away,
Thy Fleſh turn'd to Duſt, and that Duſt turn'd to Clay.
And thoſe that thou haſt loved, and ſhare of thy ſtore
Shall leave thee, forget thee, and mind thee no more.
Now then, O now then, &c.

And yet if in time thou remember not this,
The ſlendereſt part of thy Sorrow it is.
Thy Soul to a torture more fearful ſhall wend,
Hath ever and ever, and never an end.
Now then, O now then, if ſafety thou love,
Mind thou, O mind thou thy Maker above.

A Paſſage taken out of *Wither's* Motto.

WHat if *America*'s large tract of Ground,
And all thoſe Iſles adjoyning, lately found,
[VVhich we more truly may a Deſert call,
Then any of the World's more civil pale]
VVhat then if there the VVilderneſs do lie,
To which the VVoman and her Son muſt flie,
To 'ſcape the Dragon's fury, and there 'bide,
Till *Europe's* thankleſs Nations [full of Pride,
And all Abominations] ſcourged are
VVith Barbariſm, as their Neighbours were.

The Verſes before, are theſe

The Eaſtern Kingdoms had their Times to flouriſh,
The *Greecian* Empire riſing, ſaw them periſh;
That fell, and then the *Roman* Pride began,
Now ſcourged by the Race of *Ottoman*.

VVhat

VVho live in Sin, are all but Thieves to Heaven,
And Earth they ſteal from God, and take unſiven.
Good men they rob, and ſuch as live upright,
And [being Baſtards] ſhare the free man's right;
They're all as Owners, in the Owner's ſtead,
And [like to Dogs] devour the Childrens Bread.
Lord! what I have, let me enjoy in thee,
And thee in it, or elſe take it from me.

DIVINE POEMS, ſelected from the Works of *Francis Quarls*.

I care not ſo my Kernel reliſh well,
How ſlender be the Subſtance of my Shell;
My heart being virtuous, let my Face be wane,
I am to God, I only ſeem to man.

MEDITATION.

HOw great's the Love of God unto his Creature,
Or is his Wiſdom, or his Mercy greater?
I know not whether. O! th' exceeding love
Of higheſt God, that from his Throne above
VVill ſend the brightneſs of his Grace to thoſe,
That grope in Darkneſs, and his Grace oppoſe.
VVhat thing is Man, that God's regard is ſuch?
Or why ſhould Heaven love rechleſs man ſo much?
VVhy? what are men but quickned lumps of Earth,
A feaſt for VVorms, a buble full of Mirth,
A Looking-glaſs for grief, a Flaſh, a Minit,
A painted Tomb with putrifaction in it,

A map of Death, a burthen of a Song,
A VVinters duſt, a VVorm of five Foot long,
Begot in Sin, in darkneſs nouriſht, born
In ſorrow, naked, ſhiftleſs and forlorn;
His firſt Voice [heard] is crying for Relief,
Alas! he comes into a world of Grief;
His Age is ſinful, and his Youth is vain,
His Life's a puniſhment, his Death's a pain.
Death reſpects Kings and Beggars both alike,
Uncertain when, but certain ſhe will ſtrike.
Death is a minute full of ſuddain Sorrow;
Then live to day, as thou mayſt dye to morrow.
The VVorld's a body, each Man a member is,
To add ſome meaſure to the publick bliſs,
VViſdom is ſold for ſweet Pleaſures, for Pain;
VVho lives but to himſelf, he lives in vain.
Man in himſelf's a little VVorld alone,
His Soul's the Court, or high imperial Throne,
VVherein, as Empreſs, ſits the Underſtanding,
Gently directing, yet with awe, commanding
Her hand-maids will affections, Maids of Honour,
All following cloſe, and duly waiting on her.
But Sin, that alwayes envied man's condition,
VVithin this Kingdom raiſed up Diviſion.
*V*ouchſafe [Lord] in this little VVorld of mine,
To reign, that I may reign with thee in thine.

Heathen Godds.

THe *Egyptians*, God did implore;
Godd *Aſſus* the *Chaldeans* did adore;
Bel to the devouring Dragon ſeeks,
The *Arabians*, *Aſtaroth*; *Juno* the *Greeks*;
The name of *Bellus* the *Aſſyrians* hallow;
The *Troyjons*, *Veſta*, *Corinth*, wiſe *Apollo*;
The *Arginians* Sacrifice unto the Sun;
To light-foot *Mercury* bows *Macedon*;

To Godd *Volumus*, lovers bend their Knee;
To *Pavor*, thoſe that faint and fearful be;
VVho pray for Health and Strength, to *Murcia* thoſe
And to *Victoria*, they that fear to loſe;
To *Muta*, they that fear a woman's Tongue;
To great *Lucina*, Women great with young;
To *Eſculapis*, they that live oppreſt;
And ſuch to *Quies*, that deſire reſt.
Implore thoſe Godds, that liſt to howl and bark;
They bow to *Dagon*, *Dagon* to the Ark:
But he to whom the Seal of Mercy's given,
Adores *Jehovah* the great God of Heaven.

Mortality.

CAn he be Fair, that withers at a blaſt?
Or he be Strong, that airy Breath can caſt?
Can he be VViſe, that knows not how to live?
Or he be Rich, that nothing hath to give?
Can he be Young, that's feeble, weak and wane?
So fair, ſtrong, wiſe, ſo rich, ſo young is Man.
VVhy brag'ſt thou then, thou worm of five Foot long
Th'art neither fair, ſtrong, wiſe, nor rich, nor youn

Like to the Damask Roſe you ſee,
Or like the bloſſom on a Tree,
Or like the dainty Flower in *May*,
Or like the morning to the day,
Or like the Sun, or like the ſhade,
Or like the Gourd which *Jonas* had,
Even ſuch is man, whoſe Thred is ſpun,
Drawn out, and cut, and ſo is done.
The Roſe withers, the bloſſom blaſteth,
The Flower fades, the morning haſteth,
The Sun ſets, the Shadow flyes,
The Gourd conſumes, and Man he dyes.

Like to the blaze of fond delight,
Or like a Morning, clear and bright,
Or like a Froſt, or like a Shower,
Or like the pride of *Babel*'s Tower,
Or like the Hour that guides the Time,
Or like the Beauty in her prime:
Even ſuch is man, whoſe glory lends
His Life a blaze, or two, and ends.
Delights vaniſh, the Morn o'er-caſteth,
The Froſts breaks, the Shower haſteth,
The Tower falls, the Hour ſpends,
The Beauty fades, and man's Life ends.

Of *Charity.*

IN loving God, if I neglect my Neighbour,
My love hath loſt his proof, and I my labour.
My Zeal, my Faith, my Hope, that never fails me,
[If Charity be wanting] nought avails me.
Lord! in my Soul a Spirit of Love create me,
And I will love my Brother, if he hate me.

In *Temptation.*

ART thou oppos'd to thine unequal Foe?
March bravely on, thy General bids thee go:
Th'art Heaven's Champion to maintain his right,
Who calls thee forth, will give thee ſtrength to fight.
God ſeeks by conqueſt thy renown, for he
Will win enough, fight thou, or faint, or flee.

In *Slander.*

IF Winter fortunes nip thy Summer Friends,
And tip their Tongues with Cenſure that offends;
Thy tender Name diſpaire not, but be wiſe,
Know, Heaven ſelecteth whom the World denyes.

Of *Death.*

ME thinks I ſee that nimble aged Sire,
Paſs ſwiftly by, with Feet unapt to tire.
Upon his Head an Hour glaſs he wears,
And in his wrinkled hand a Sythe he bears,
Both inſtruments to take the Lives from men,
Th'one ſhews with what, the other ſheweth when.
Me-thinks I ſee my deareſt Friends lament,
With ſighs, and tears, and woful dryſiment.
My tender VVife and Children ſtanding by,
Dewing the Bed whereupon I lie.
Me-thinks I hear a Voice in ſecret ſay,
The Glaſs is run, and thou muſt dye to day.

Deceitful World.

WHat is the World a great exchange of Ware,
VVherein all ſorts and Sexes cheapening are?
The Fleſh, the Devil, ſit and cry, *What lack ye?*
VVhen moſt they fawn, they moſt intend to rack ye.
The VVares, are cups of Joys, and beds of Pleaſure,
Plenty of choice down weight, and flowing meaſure;
A Soul's the price, but they give time to pay
Upon the death-bed, on the dying Day:
Hard is the Bargain, and unjuſt the Meaſure,
VVhen as the Price ſo much out-laſts the Pleaſure.
The Joys that are on Earth's, are Counterfeits,
If ought be true, 'tis this, they're true Deceits;
They daily dip within thy Diſh, and cry,
Who hath betray'd thee? Maſter, It is I.

Hell

Hell Torments

ALl words come ſhort t'expreſs the pains of thoſe
That rage in Hell, enwrapt in endleſs woes,
VVhere time no end, and plagues find no exemption;
VVhere cryes admit no help, nor place redemption,
VVhere wretched Souls to Tortures bound ſhall be,
Serving a world of Years, and not be free.
There's nothing heard, but yells and ſuddain cryes,
VVhere Fire never ſlacks, nor worm e'er dyes.
But where this Hell is plac't [my muſe ſtop there]
Lord! ſhew me what it is, but never where.

In Hell no Life, in Heaven no Death there is;
In Earth both Life and Death, both bal and bliſs;
In Heaven's all Life, no end, nor new ſupplying;
In Hell's all Death, and yet there is no dying.
Earth like a partial Ambodexter, doth
Prepare for Death, or Life prepares for both.

Chriſt's Death.

AND am I here, and my Redeemer gone?
Can he be dead, and is not my Life done?
VVas he tormented in exceſs of meaſure?
And do I live yet, and yet live in pleaſure?
Alas! could Sinners find out ne'er a one
More fit then thee for them to ſpit upon?
Did thy Cheeks entertain a Traytors lips?
VVas thy dear Body ſcourg'd, and torn with VVhips,
Till that the guiltleſs Blood came trickling after?
And did thy fainting Brows ſhoot Blood and VVater?
VVert thou [Lord] hang'd upon the curſed Tree?
O world of grief! and was all this for me?
Burſt forth my Tears into a world of Sorrow,
And let my Nights of grief find ne'er a Morrow.

Heaven

Heaven's Glory.

WHen I behold, and well adviſe upon
The wiſe man's Speech; *There's nought beneath (the Sun*
But Vanity; my Soul rebels within,
And loathes the Danghil priſon ſhe is in.
But when I look to *New Jeruſalem*,
VVherein's reſerved my Crown, my Diadem.
O! what a Heaven of bliſs my Soul enjoyes
On ſuddain, wrapt into that Heaven of Joyes,
VVhere raviſht [in the depth of meditation]
She well diſcerns with Eye of Contemplation,
The glory of God in his imperial Seat,
Full, ſtrong in Might, in Majeſty compleat,
VVhere troops of Powers, Virtues, Cherubims,
Angels, arch-Angels, Saints and Seraphims,
Are chaunting Praiſes to their heavenly King,
VVhere *Hallelujah* they forever Sing.
Whoever ſmelt the breath of morning Flowers,
New ſweetned with the daſh of twi-light Showers,
Or pounded Amber, or the flowering Thyme,
Or purple Violets in the proudeſt prime,
Or ſwelling Cluſters from the Cypreſs Tree;
So ſweet's my Love; aye! far more ſweet is he.

Diſmount you Quire of Angels, come,
With men your Joyes divide;
Heaven ne'er ſhew'd ſo ſweet a Groom,
Nor Earth ſo fair a Bride.

Hark, Hark, I hear that thrice Cœleſtial voice,
VVherein my Spirits wrapt with Joys, rejoice.
A Voice that tells me my Beloved's mie;
I know the Muſick by the Majeſtie:

Behold

Behold he comes, 'tis not my blemiſht Face
Can ſlack the ſwiftneſs of his winged pace:
Behold he comes, his Trumpet doth proclaim,
He comes with ſpeed, a truer Love ne'er came.
The Imperfections of my preſent ſtate.

Come forth my Joy, what bold affront of Fear,
Can fright thy Soul, and I thy Champion here?
'Tis I that calls, 'tis I thy Bride-groom calls thee;
Betide it me, whatever it befalls thee;
The Winter of thy ſharp Affliction's gon.
VVhy fear'ſt thou Cold, and art ſo near the Son.

Heaven only knows the Bliſs my Soul enjoyes,
T'and Earth's too dull to apprend ſuch Joyes.
Then let thy Breath like Flaggons of ſtrong wine,
Relieve and comfort this poor Heart of mine;
For I am ſick, till time [that doth delay
Our Marriage] being our joyful marriage day.

CONCLUSION.

GAſp not for Honour, wiſh no blaſing Glory,
For theſe will periſh in an Ages ſtory,
Nor yet for power; Power may be carv'd
To Fools, as well as thee that haſt deſerv'd.
Thirſt not for Lands, nor Money wiſh for non;
For Wealth is neither laſting, nor our own.
Riches are fair Inticements to deceive us;
They flatter while we live, and dying leave us,
Nor Houſe, nor Land, nor meaſur'd heaps of Wealth
Can render to a dying man his Health.
And what is Life a bubble full of Care,
Which prik't by Death, ſtraight enters into Air.

The

The Author's Dream.

My Sins are like the Hairs upon my Head,
And raiſe their Audit to as high a ſcore;
In this they differ, theſe do daily ſhed;
But ah! my Sins grow daily more and more.
If by my Hairs thou number out my Sins,
Heaven, make me bold, before the Day begins.

My Sins are like the Sands upon the Shore,
Which every Ebb lies open to the Eye;
In this they differ, thoſe are cover'd o'er
With every Tide; my Sins ſtill open lie.
If thou wilt make my Head a Sea of Tears;
O! they will hide the Sins of all my Years.

My Sins are like the Stars within the Skies,
In view, in number even as bright as great;
In this they differ, theſe do ſet and riſe;
But ah! my Sins do riſe and never ſet.
Shine Son of Glory, and my Sins are gone,
Like twinkling Stars before the riſing Sun.

Robt
Robert
Wright

ESSAIES
AND
Religious Meditations
OF
Sir *FRANCIS BACON*, Knight,
Attorney General to King *JAMES* the first.

Glory and Honour are the Spurs to Virtue.

As generally Mettel is more precious than Stone, and yet a Diamond is more precious than Gold, so generally in warmer Climates [it hath been noted] the People are more Wise; but in the Northren Climate, the Wits of chief are greater.

Printed in the Year 1688.

I. Of *DEATH.*

MEn fear Death, as Children fear to go in the dark; and as that natural Fear in Children is increaſed with Tales, ſo is the other. Certainly, the fear of Death, is Contemplation of the cauſe of it, yet the fear of it for it ſelf, is weak. You ſhall read in ſome of the Fryers Books, of Mortification, That a man ſhould think with himſelf, what the the pain is, if he have but his Fingers end preſſed or tortured, and thereby imagin what the pains of Death are, when the whole Body is corrupted and diſſolved; when many times Death paſſeth with leſs pain, then the torture of a Limb. For the moſt Vital parts, are not the quickeſt of ſence. Grones and Convulſions, and a diſcoloured Face, and Friends weeping, and Blacks, and Obſequies and the like, ſhew Death terrible. It is worthy the obſerving, that there is no Paſſion in the mind of Man ſo weak, but maſters the Fear of Death; and therefore Death is no ſuch Enemy, when a man hath ſo many Followers about him, that can win the combat of him. Revenge triumphs over Death; Love eſteems it not; Honour aſpireth to it; delivery from Ignominy, chuſeth it; Grief flyeth to it; Fear pre-occupateth it. It is no leſs worthy to obſerve, how little alteration in good Spirits the approaches of Death make: but they are the ſame till the laſt. It is as natural to dye, as to be born, and to a little Infant, perhaps the one is as painful as the other.

II. Of *CUNNING.*

WE take Cunning for a ſiniſter or crooked Wiſdom; and certainly, there is a great difference between a Cunning Man, and a Wiſe Man, not only in point of Honeſty, but in point of Ability. There are

ſome

ſome that are good Canvaſſes, and Factious, that are otherwiſe weak men. Again, it is one thing to underſtand Perſons, and another thing to underſtand Matters: For many are perfect in mens Humours, that are not greatly capable of the real part of Buſineſs, which is the Conſtitution of one that hath ſtudied Men more then Books. Such men are fitter for Practice, then for Counſel, and they are good but in their own alley; turn them to new men, and they have loſt their aim. Many are the differences between Cunning and Wiſdom, and it were a good deed to ſet them down; for that nothing doth more hurt in State, then that cunning men paſs for wiſe.

III. Of *Marriage*, and *Single Life*.

HE that hath VVife and Children, hath given Hoſtages to Fortune, for they are Impediments to great Enterpriſes, either of Virtue or Miſchief. Certainly the beſt Works, and of greateſt Merit, for the publick, have proceeded from the unmarried, or childleſs men; which have ſought Eternity in Memory, and not in Poſterity; and which both, in Affection and Means, have married, and endowed the publick: Yet ſome there are, that lead a ſingle Life, whoſe Thoughts do end with themſelves, and do account future times Impertinencies. Nay, there are ſome others, that eſteem VVife and Children but as Bills of Charges. But the moſt ordinary cauſe of a ſingle Life, is Liberty, eſpecially in certain Self-pleaſing and humorous Minds, which are ſo ſenſible of every Reſtriction, as they will go near to think their Girdles and Garters to be Bands and Shackles. Unmarried men are beſt Friends, beſt Maſters; not alwayes beſt Subjects, for they are like to run away: and almoſt all Fugitives are of that condition. Certainly, VVife and Children are a kind of Diſcipline of Humanity; and ſingle men are more Cruel

and Hard-hearted; good to make ſevere Inquiſitors. Grave Natures led by Cuſtom, and therefore conſtant, are commonly loving Husbands. Chaſte women are often proud, and froward, as preſuming upon the merit of their Chaſtity. It is one of the beſt Bands both of Chaſtity and Obedience in the Wife, if ſhe think her Husband wiſe, which ſhe will never do, if ſhe find him jealous. VVives are Young mens Miſtreſſes, Companions to middle Age, and old mens Nurſes. So as a man may have a Quarrel to marry when he will: but yet, he was reputed one of the wiſe men, that made anſwer to the Queſtion, when a man ſhould marry: *A Young man not yet, an Elder man not at all.* --But hear *Quarles*,

A woman's Rule ſhould be of ſuch a faſhion,
Only to guide her Houſhold, and her Paſſion,
And her Obedience never's out of Seaſon,
So long as either Husband laſts, or Reaſon.
Ill thrives that hopeleſs Family, that ſhows
A Cock that's ſilent, and a Hen that crows.
I know not which live moſt unnatural Lives,
Obeying Husbands, or commanding Wives.

IV. Of *Parents* and *Children*.

THe Joys of Parents are ſecret, and ſo are their Griefs and Fears: they cannot utter the one, nor will they utter the other. Children ſweeten Labours, but they make Misfortunes more bitter: they increaſe the Cares of Life, but they mittigate the remembrance of Death. The Perpetuity by Generation is common to Beaſts, but Memory, Merit and noble VVorks are proper to men. They that are the firſt raiſers of their Houſe, are moſt indulgent towards their Children, beholding them as the continuance, not only of their Kind, but of their VVork; and ſo both Children and Creatures. The difference of Affection in Parents,

towards

towards their ſeveral Children, is many times unequal, and ſometimes unworthy; eſpecially in the Mother, as *Solomon* ſaith, *A wiſe Son rejoyceth the Father, but an ungracious Son ſhames the Mother.* A man ſhall ſee, where there is a Houſe full of Children, one or two of the eldeſt reſpected, and the youngeſt made VVantons, but in the middle, ſome that are as it were forgotten, who nevertheleſs prove the beſt. The Illiberality of Parents in allowance towards their Children, is an harmful Error, makes them baſe, acquaints them with Shifts, makes them ſort with mean company; and makes them Surfeit more when they come to plenty. And therefore the Proof is beſt, when men keep their Authority towards their Children, but not their Purſe.

V. Of *Nobility.*

NOw Nobility is but the act of Power, but ancient Nobility is the act of Time. The firſt Raiſers of Fortunes are commonly more Virtuous, but leſs Innocent then their Deſcendants. For there is rarely riſing but by commixture of good and evil Arts. But it is reaſon the Memory of their Virtues remain to their Poſterities, and their Faults dye with themſelves. Nobility of Birth commonly abateth Induſtry; and he that is not induſtrous envieth him that is; beſides, noble Perſons cannot go much higher; and he that ſtandeth at a ſtay, when others riſe, can hardly forbear motions of Envy. On the other ſide, Nobility extinguiſheth the paſſive Envy of others towards them, becauſe they are in poſſeſſion of Honour, and Envy is as the Sun beams, that beat more upon a riſing Ground, then upon a level. A great Nobility addeth majeſty to a Monarch, but deminiſheth Power, and putteth Life and Spirit into People, but preſſeth their Fortunes. Certainly Kings that have able men of their Nobility, ſhall find eaſe in employing them,

and

and a better ſlide into their Buſineſs: For People naturally bend to them, as born in ſome ſort to command.

VI. Of *Great Place.*

Men in great Place, are thrice Servants; Servants of the Soveraign or State, Servants of Buſineſs, and Servants of Fame; ſo as they have no freedom, neither in their Perſons, nor in their Times, nor in their Actions. It is a ſtrange deſire to ſeek Power, and to loſe Liberty, or to ſeek power over others, and to loſe Power over a man's ſelf: The riſing unto Place, is laborious, and by paths men came to greater pains, and it is ſometimes baſe: And by *Indignities* men came to Dignities: The ſtanding is ſlippery, and the regreſs is either a down-fall, or an Eclipſe, which is a Melancholly thing. Nay, retire men cannot, when they would, neither will they, when it were Reaſon, but are impatient of privateneſs, even in Age and Sickneſs, which require the Shadow. Certainly, great Perſons had need to borrow other mens Opinions to think themſelves happy: for if they judge by their own feeling, they cannot find it; but if they think with themſelves what other men think of them, and that other men would fain be as they are, then they are happy as it were, by Report, when perhaps they find the contrary within; for they are the firſt that find their own Griefs, though they be the laſt that find their own Faults. Certainly, men in great Fortunes are Strangers to themſelves, and while they are in the puzzle of Buſineſs, they have no time to tend their Health, either of Body or Mind. Power to do good, is the true and lawful end of aſpiring. Merit is the end of man's motion; and Conſcience of Merit is the accomplishment of man's Reſt. For if a man can in any meaſure be partaker of Gods Theater, he ſhall likewiſe be partaker of Gods Reſt. In the diſcharge

charge of thy Place, ſet before thee the beſt Examples, for Imitation is a Globe of Precepts. And after a time, ſet before thee thine own Example, and examine thy ſelf ſtrictly, whether thou didſt not beſt at firſt ſeek to make thy Courſe regular, that men may know beforehand what they may expect: but be not too poſitive, and expreſs thy ſelf well, when thou digreſſeſt from thy Rule. Imbrace and invite Helps and Intelligence, touching the execution of thy Place, and do not drive away ſuch as bring thee Information, as medlers, but accept them in good part. The Vices of Authority are chiefly four; *Delays*, *Corruptions*, *Roughneſs* and *Facility*; For Delays give eaſie acceſs, keep times appointed, go through with that which is in hand, and interlace not Buſineſs but upon neceſſity. For Corruption, do not only bind thine own Hands, or thy Servants hand, that may take, but bind the hands of them that ſhould offer; for Integrity uſed, doth the one, and Integrity profeſſed, with a manifeſt deteſtation of Bribrey doth the other. And avoid not only the Fault, but the Suſpition: For Roughneſs, it is a needleſs cauſe of diſcontent. Severity breedeth Fear, but Roughneſs breedeth Hate. Even Reproofs from Authority, ought to be grave, and not taunting. As for Facility, it is worſe then Bribery; for Bribes come but now and then, but if Importunity, or idle Reſpects lead a man, he ſhall never be without. As *Solomon* ſaith, *To reſpect Perſons is not good, for ſuch a man will tranſgreſs for a piece of Bread.* It is moſt true that was antiently ſpoken: *A Place ſheweth the man, and it ſheweth ſome for the better, and ſome for the worſe.* It is aſſured ſign of worthy and generous Spirit, whom Honour mends. For Honour is or ſhould be the place of Virtue; and as in Nature, things move violently to their place, and calmly in their place; ſo Virtue in Ambition is violent, in Authority ſettled and calm.

VII. Of

VII. *Of* Counſel.

THe greateſt Truſt between man, is the Truſt of giving Counſel. For in other Confidences, men commit the parts of their Life, their Lands, their Goods, their Child, their Credit, ſome particular Affair. But to ſuch as they make their Counſellors, they commit the whole; by how much the more they are obliged to all Faith and Integrity. The wiſeſt Princes need not think it any deminution to their Greatneſs, or derogation to their Sufficiency to relie on Counſel. God himſelf is not without, but hath made it one of the great Names of his bleſſed Son. The Counſellor Solomon *hath pronounced,* That in Counſel there is ſafety. *Things will have their firſt or ſecond Cogitations: If they be not toſſed upon the Arguments of Counſel, they will be toſſed upon the Waves of Fortune, and be full of Inconſtancy, doing and undoing, like the reeling of a drunken man.* Solomon's *Son found the force of Counſel, as his Father found the neceſſity of it. For the beloved Kingdom of God was firſt rent and broken by ill Counſel: Upon which Counſel there are ſet for our Inſtruction, the two marks, whereby bad Counſel is forever beſt diſcerned. that is, young Counſel for the Perſons, and violent Counſel for the Matter. There is, that are in their Natures faithful. and ſincere, and plain, and direct, not crafty and inva'ued: Let Princes above all, draw to themſelves ſuch Natures. The true compoſition of a Counſellor is to be rather skilful in his Maſters buſineſs, then in his Nature; for then he is like to adviſe him, and not to feed his Humour. It is of ſingular uſe to Princes, if they take the opinion of their Council, both ſeperately, and together; for private Opinion is more free, but Opinion before others, is more reverent. In private, men are more bold in their own Humours; and in Conſort, men are more obnoxious to others Humours. Therefore it is good to take both; and of the inferior ſort rather in private, to preſerve Freedom: Of the greater, rather in Conſort, to preſerve Reſpect.*

Respect. It is in vain for Princes to take Counsel concerning Matters, if they take no Counsel likewise concerning Persons; for all matters are as dead Images, and the life of the execution of Affairs resteth in the good choice of Persons. Books will speak plain, when Counsellors blanch. Therefore it is good to be conversant in them, especially the Books of such as themselves have been actors upon the Stage.

VIII. *Of* Dispatch.

Affected Dispatch is one of the most dangerous things to Business that can be. Therefore measure not Dispatch by the times of sitting, but by the Advancement of Business. I knew a wise man had it for a By-word, when he saw men hasten to a Conclusion: Stay a while, that we may make an end the sooner. *On the other side, true dispatch is a rich thing; for Time is the measure of Business, as Money is of Wares; and Business is bought at a dear rate, where there is small dispatch. Give good hearing to those that give the first information in Business, and rather direct them in the beginning, then interrupt them in the continuance of their Speeches: For he that is put out of his order, will go forward and backward, and be more tedious by parcels, then he could have been at once. But sometimes it is seen, that the Moderator is more troublesome then the Actor. Iterations are commonly loss of time, but there is no such gain of Time as to iterate often the state of the Question; for it chaseth away many a frivolous Speech, as it is coming forth: Long and curious Speeches are as fit for dispatch as a Robe or Mantle, with a long Trane, is for a race. There be three parts of Business, the Preparation, the Debate or Examination, and the Perfection. Whereof if you look for Dispatch, let the middle only be the work of many, and the first and last the work of few.*

IX. *Of* Love.

Love is the Argument always of Comedies, *and sometimes of* Tragedies, *which shews well that it is a Passion*

general

generally light, and sometimes extream. Extream it may well be, since the speaking in a perpetual Hiperbole is comely in nothing but Love. Neither is it meerly in the phrase. For whereas it hath been well said, That the Arch-flatterer, with whom all the petty Flatterers have Intelligence, is a man's self; certainly the Lover much more. For there was never proud man thought so absurdly well of himself, as the Lover doth of the Person loved; and therefore it was well said, That it is impossible to love, and to be wise. Neither doth this weakness appear to others only, and not to the Person loved, but to the loved most of all, except the love be Reciproque. For it is a true Rule, that Love is either rewarded with Love again, or with an inward and secret Contempt. By how much the more men ought to beware of this Passion, that loseth not only other things, but it self. This Passion hath its Floods in the very time of weakness, which are great Prosperity, and great Adversity (though this later hath been less observed) both which times kindle Love, and make it more fervent, and therefore shew it to be the Child of Folly. They do best that make this Affection keep Quarter, and sever it wholly from their serious Affairs and Actions of their Life; for if it check once with Business, it troubleth mens Fortunes, and maketh men that they can be no way true to their own ends.

X. Of *Friendship.*

THere is no greater Desert or Wilderness, then to be without true Friends. For without friendship Society is but meeting. And as it is certain, that in Bodies Inaminate. Union strengthneth any natural Motion, and weakneth any violent Motion: So amongst men, Friendship multiplyeth Joys, and dividеth Griefs. Live not in continual smoother, but take some Friends with whom to communicate; it will unfold thy Understanding, it will evaporate thy Affections, it will prepare thy Business. A man may keep a corner of his mind from his Friend, and it be but to witness to himself

ſelf that it is not upon Facility, but upon the true uſe of Friendſhip that he imparteth himſelf. VVant of true Friends, as it is the reward of perfidious Natures, ſo it is an impoſition upon great Fortunes; the one deſerves it, the other cannot ſcape it. And therefore it is good to retain Sincerity, and to put it into the reckoning of Ambition, that the higher one goeth, the fewer true Friends he ſhall have. Perfection of Friendſhip, is but a Speculation. It is Friendſhip, when a man can ſay to himſelf, *I love this man, without reſpect of Utility: I am open hearted to him; I ſingle him from the generallity of thoſe with whom I live; I make him a portion of my own Wiſhes.* There is little Friendſhip in the World, and leaſt of all between Equals, which was wont to be magnified. That that is between Superior and Inferior, whoſe Fortunes may comprehend one the other.

XI. Of *Self.*

AN *Ant* is a wiſe Creature for it ſelf; but it is a ſhrewd thing in an Orchard or Garden. And certainly, men that are great lovers of themſelves, waſte the publick. Divide with Reaſon between Self-love and Society, and be ſo true to thy ſelf, as thou be not falſe to others. It is a poor centre of a mans actions, Himſelf: It is right Earth. And certainly, it is the nature of extream Self-lovers, as they will ſet an Houſe on fire, and it were but to roaſt their own Eggs.

XII. Of *Regiment of Health.*

THere is a VViſdom in this beyond the rules of Phyſick, a man's own Obſervation what he finds good of, and what he finds hurt of, is the beſt Phyſick to preſerve Health. But it is a ſafer Concluſion to ſay *This agreeth not well with me, therefore I will not eat it*

it; then this, *I find no offence in this, therefore I may use it:* For ſtrength of Nature in Youth paſſeth over many Exceſſes, which are owing a man till his Age. Diſcern of the coming on of Years, and think not to do the ſame thing ſtill. Certainly, moſt luſty old men catch their Deaths by that adventure; for Age will not be edified: Beware of ſudden change in any point of Dyet, and if neceſſity enforce it, fit the reſt to it. For it is a Secret both in Nature and State, that it is ſafer to change many things, then one. To be free minded, and cheerfully diſpoſed at hours of Meat, and of Sleep, and of Exerciſe, is the beſt Precept of long laſting. Deſpiſe no new accident in your Body, but ask opinion of it. In Sickneſs reſpect Health principally, and in Health Action. For thoſe that put their Bodies to endure in Health, may in moſt Sickneſſes, which are not very ſharp, be cured only with Dyet and tending.

XIII. Of *Diſcourſe.*

SOme in their Diſcourſe, deſire rather Commendation of VVit, in being able to hold an Argument in diſcerning what is true; as if it were a praiſe to know what might be ſaid, and not what ſhould be thought. The honourableſt kind of Talk is to give the occaſion, & again, to moderate and paſs to ſomewhat elſe. It is good to vary and mix Speeches to the preſent occaſion with Arguments; Tales with Reaſons, asking of Queſtions, with telling of Opinions, and Jeſt with Earneſt. But ſome things are priviledged from Jeſt, namely Religion, matters of State, great Perſons, any man's preſent Buſineſs of Importance, and any caſe that deſerveth Pity; and generally men ought to find the difference between Sharpneſs and Bitterneſs. Certainly, he that hath a Satyrical Vein, as he maketh others afraid of his VVit, ſo he had need be afraid of others Memory. He that queſtioneth much, ſhall learn much, and content much;

So especially if he apply his Questions to the skill of the Person of whom he asketh: For he shall give them occasion to please themselves in speaking, and himself shall continually gather Knowledge. If you dissemble sometimes your Knowledge of that you are thought to know, you shall be thought another time to know that you know not. Speech of a man's self is not good often, and there is but one case wherein a man may praise himself with good Grace, and that is in commending Virtue in another, especially if it be such a Virtue as whereunto himself pretendeth: Speech of touch towards others, should be sparingly used; for Discourse ought to be as a Field, without coming home to any man. Discretion of Speech is more then Eloquence, and to speak agreeably to him, with whom we deal, is more then to speak in good Words, or in good Order. Laftly, in a set Speech in an Assembly, it is expected a man should use all his Reasons in the case he handleth; but in private Perswasions it is always a great Error.

XIV. Of *Riches.*

I Cannot call Riches better then the baggage of Virtue; for as the Baggage is to an Army, so is Riches to Virtue; it cannot be spared, nor well left behind, but it hindreth the march; yea, and the care of it sometimes loseth or distributeth the Victory. Of great Riches there is no real use, except it be in the distribution, the rest is Conceit. *O*, saith *Solomon, where much is, there are many to consume it; and what hath the Owner, but the sight of it with his Eyes?* The personal Fruition of any man cannot reach to feel great Riches; there is a Custody of them, or a power of Dole or Donative of them, or a Fame of them, but no solid use to the Owner. Do you not see what feigned Prices are set upon little Stones and Rarities, and what works of Ostentation are undertaken, because there might seem to be

some

ſome uſe of great Riches? But then they may be of uſe to buy men out of Dangers or Troubles. As *Solomon* ſaith, *Riches are as a Strong-hold in the Imagination of the Rich man.* But this is excellently expreſſed, that it is in the Imagination, and not always in Fact. For certainly, great Riches have ſold more men, then they have bought out. Seek not proud Riches, but ſuch as thou mayſt get juſtly, uſe ſoberly, diſtribute cheerfully, and leave contentedly; yet have no abſtract or fryerly contempt of them. Neither truſt thou much others, that ſeem to deſpiſe Riches; for they deſpiſe them that diſpair of them, and none worſe when they come to them. Be not Penny wiſe; Riches have wings and ſometimes they fly away of themſelves: Sometimes they muſt be ſet flying, to bring in more. Men leave their Riches either to their Kindred or to the Publick, and moderate Portions proſper beſt in both. Meaſure not thy Advancements by Quantity, but frame them by Meaſure; and defer not Charities till Death; for certainly if a man weigh it rightly, he that doth ſo, is rather liberal of another man's, than of his own.

XV. Of *Young Men*, and *Age*.

A Man that is young in Years, may be old in Hours; if he have loſt no time: But that happens rarely. Generally, Youth is like the firſt Cogitations, not ſo wiſe as the ſecond: for there is a Youth in Thoughts, as well as in Ages. Natures that have much Heat, and great violent Deſires and Perturbations, are not ripe for Action till they have paſt the meridian of their Years: But repoſed Natures may do well in Youth: As on the other ſide, Heat and Vivacity in Age is an excellent compoſition for Buſineſs. Young men are fitter to invent, than to judge; fitter for execution then for Counſel, and fitter for new Projects then for ſettled Buſineſs. For the experience of Age, in things that fall within the

the compaſs of it, directeth them; but in things meerly new, abuſeth them. The Errors of young men are the ruin of Buſineſs: But the Errors of aged men amount to this, That more might have been done, or ſooner. Certainly, it is good to compound Imployments of both; for that will be good for the preſent, becauſe the Virtues of either Age may correct the Defects of both, and good for Succeſſion, that young men may be Learners, while men in Age are Actors: and laſtly, in reſpect of extream Accidents, becauſe Authority followeth old men, and Favour and Popularity youth. A certain Rabby upon the Text, *Your young men ſhall ſee Viſions, and your old men dream Dreams*: Inferreth, that young men are admitted nearer to God, then old, becauſe Viſion is a clearer Revelation then a Dream. And certainly, the more a man drinketh in of the World, the more it intoxicateth: And Age doth profit rather in the powers of Underſtanding, then in the Virtues of the Will and Affections.

XVI. Of *Beauty* and *Virtue*.

VIrtue is like a rich Stone beſt plain ſet; and ſurely Virtue is beſt ſet in a Body that is comely, though not of delicate Features, and that hath rather Dignity of preſence, then Beauty of reſpect. Neither is it always ſeen, that very beautiful Perſons are otherwiſe of great Virtue, as if Nature were rather buſie not to err, then in labour to produce Excellency. And therefore they prove accompliſhed, but not of great Spirit; and ſtudy rather Behaviour, then Virtue. In Beauty, that of Favour is more then that of Colour; and that of Decent and gracious Motion, more then that of Favour. That is the beſt part of Beauty, which a Picture cannot expreſs; no, not the firſt ſight of the Life: and there is no excellent Beauty that hath not ſome ſtrangeneſs in the proportion. If it be true, that the principal

part

part of Beauty is in deſent Motion, certainly, it is no marvel though Perſons in years ſeem many times more aimable. For no Youth can be comely but by pardon, and conſidering the Youth as to make up the Comlineſs. Beauty is as ſummer Fruits, eaſie to corrupt, and cannot laſt; and for the moſt part it makes a diſſolute Youth, and Age a little out of Countenance. But yet certainly again, if it light well, it makes Vertues ſhine, and Vices bluſh. The Poet ſaith,

Virtue's a chaſte Queen, and yet doth not ſcorn
To be imbrac'd by him that's meaneſt born;
She is the Prop that Majeſties ſupport,
Yet one whom Slaves, as well as Kings may court.
She loveth all that bear Affection to her,
And yields to any that hath Heart to woe her.
So Vice, how high ſo e're he be in place,
Is that which Grooms may ſpit at in Diſgrace;
She is a Strumpet, and may be abhorr'd,
Yea, ſpurn'd at in the Boſom of a Lord.

The Epicures ſay to the Stoicks, Felicity placed in Virtue, that it is like the Felicity of a Player, who if he were left of his Auditors, and their applauſe, he would ſtraight be out of Heart and Countenance, and therefore they call Virtue, *Bonum Theatrale.*

XVII. Of *Deformity.*

DEformed Perſons are commonly even with Nature; for as Nature hath done ill by them, ſo do they by Nature, being for the moſt part [as the Scripture ſaith] *void of natural Affection*; and ſo they have their Revenge of Nature. Certainly, there is conſent between the Body and the Mind; and when Nature erreth in the one, ſhe ventreth in the other. But becauſe there is in man an Election touching the frame of his mind, and a neceſſity in the frame of his Body, the Stan-

Stars of natural Inclination are ſometimes obſcured by the ſun of Diſcipline and Virtue. Therefore it is good to conſider of Deformity, not as a ſign, which is more deceiveable, but as a cauſe, which ſeldom failteh of the Effect. Deformed perſons are extream bold; firſt, as in their own defence, as being expoſed to ſcorn; but in proceſs of time by a general Habit. Alſo it ſtirreth in them Induſtry, and ſpecially of this kind, to watch and obſerve the weaneſs of others, that they may have ſomewhat to repay. They will, if they be of Spirit, ſeek to free themſelves from Scorn, which muſt be either by Virtue or Malice; and therefore they prove either the beſt of People, or the worſt, or ſtrangly mixed.

XVIII. *Of* Cuſtom, *and* Nature *in* Men.

Men's Thoughts are much according to their Inclination, their Diſcourſe and Speech according to their Learning, and infuſed Opinions; but their Deeds are after as they have been accuſtomed. The ingagement of Words are not ſo forceable as Cuſtom: A man would wonder to hear men profeſs, proteſt, engage, give great Words, and then do juſt as they have done before, as if they were dead Images and Engines, moved only by the Wheels of Cuſtom. Therefore ſince Cuſtom is the principal Magiſtrate of man's Life, let men by all means ſeek to obtain good Cuſtoms. Certainly, Cuſtom is more perfect when it begins in young Years, this we call Education, which is nothing but an early Cuſtom. For it is true, that late Learners cannot ſo well take the ply, except it be in ſome Minds that have not ſuffered themſelves to fix, but have kept themſelvs open and prepared to receive continual Amendment, which is exceeding rare. Nature is often hidden, ſometimes overcome, ſeldom extinguiſhed; Force maketh Nature more violent in the return: Doctrine and Diſcourſe make Nature leſs importune, but Cuſtom only doth alter and ſubdue Nature. Certainly, the great multiplication of Virtues upon humane Nature, reſteth upon Societies, well ordained and diſciplined.

XIX. Of *Fortune.*

IT cannot be denyed, but outward Accidents conduce much to a man's Fortune, Favour oppertune Death of others occasion, fitting Virtue; but chiefly the mould of a man's Fortune is in himself. And the most frequent of external Causes, is that the Folly of one man is the Fortune of another; for no man prospers so suddainly as by others Errors. If a man look sharply and accentively, he shall see Fortune; for though she be blind, yet she is not invisible. Certainly, there be not two more fortunate Porperties, then to have a little of the Fool, and not too much of the Honest. Therefore extream lovers of their Country or Masters, were never fortunate, neither can they be. For when a man placeth his Thoughts without himself, he goeth not his own way. All wise men, to decline the envy of their own Virtues, use to ascribe them to Providence and Fortune, for so they may the better assume them. And besides, it is greatness in a man, to be the care of the higher Powers---The Poet speaks of Fortune thus,

Fortune [that blind supposed Goddess] is
Still rated at, if ought succeed amiss.
When this man's Barn finds not her wonted store,
Fortune's condemned, because she sent no more.
If this man dye, or that man live too long,
Fortune's accus'd, and she hath done the wrong.
Ah! foolish Dolts, and [like your Goddess] blind,
You make the Fault, and call your Saint unkind.
For when the cause of Evil begins in man,
The Effects ensue from whence the Cause began.

XX. Of

XX. Of *Studies.*

STudies serve for Delight, for Ornament, and for Ability; their chief use for delight, is in privateness and retiring: for Ornament, is in Discourse: and for Ability, is in Judgment. For expert men can execute men, but learned men are fittest to judge and censure. To spend too much time in them, is sloath; to use them too much for Ornament, is affectation. To make judgment wholly by their Rules, is the humour of a Schollar: They perfect Nature, and are perfected by Experience. Crafty men contemn them, simple men admire them, and wise men use them. For they teach not their own use, but that it is a Wisdom without them, and above them, won by observation. Read not to contradict, nor to believe, but to weigh and consider. Some Books are to be tasted, and others to be swallowed. Reading makes a full man, Conference a ready man, and Writing an exact man: And therefore if a man Write little, he had need have a great Memory; if he confer little, he had need have a present Wit; & if he read little, he had need have much Cunning, to know that he doth not. Histories make men wise, Poets witty, the Mathematicks subtil, natural Philosophy deep, Morral grave, Logick and Rhetoricks able to contend. There is no stand or impediment in the Wit, but may be brought out by fit Studies, like as Diseases of the Body may be apropriate Exercises. Shouting is good for the Lungs and Breast, gentle walking for the Stomach, Riding for the Head and the like. So if a man's Wit be wandring, let him study the Mathematick; if his Wit be not apt to distinguish, or find differences, let him study the School-men; if it be not apt to bear over matters & to find out Resemblances let him study Lawyers cases. So every defect of the Mind have special Receipt.

XXI. Of *Ceremonies* and *Reſpects.*

HE that is only real, had need have exceeding great parts of Virtue. To attain good Forms, it ſufficeth not to deſpiſe them, for ſo ſhall a man obſerve them in others; and let him truſt himſelf with the reſt. For if he care to expreſs them, he ſhall loſe their grace; which is to be natural and unaffected. Not to uſe Ceremonies at all, is to teach others not to uſe them again, and ſo diminiſheth Reſpect; eſpecially they be not to be omitted to Strangers, and formal Natures. Amongſt a man's Peers, a man ſhall be ſure of Familiarity; and therefore it is good a little to keep ſtate. Amongſt a man's Inferiors one ſhall be ſure of Reverence, and therefore it is good a little to be familiar. He that is too much in any thing, ſo that he giveth another occaſion of Society, maketh himſelf cheap. It is a good Precept generally in ſeconding another; yet to add ſomewhat of one's own; as, if you will grant his Opinion, let it be with ſome diſtinction; if you will follow his motion, let it be with condition; if you allow his Counſel, let it be with alledging further Reaſon. Men had need beware how they be too perfect in Complements. It is loſs in Buſineſs to be too full of Reſpects, or to be too curious in obſerving Times and Seaſons. *Solomon* ſaith *He that conſidereth the Wind ſhall not ſow, and he that looketh on the Clouds ſhall not reap.* A wiſe man will make more Opportunities then he finds.

XXII. Of *Suits.*

SUrely, there is in a ſort a right in every Suit, either a right of Equity, if it be a Suit of Controverſie, or a right of deſart, if it be a Suit of Petition. If affection lead a man to favour the wrong ſide in Juſtice, let him rather uſe his Countenance to compound the matter,

matter, then to carry it. If Affection lead a man to favour the leſs worthy in deſart, let him do it without depraving or diſabling the better deſerver. To be ignorant of the value of a Suit, is Simplicity, as well as to be ignorant of the right thereof, is want of Conſcience. Nothing is thought ſo eaſie a requeſt to a great Perſon, as his Letter, and yet if it be not in a good Cauſe, it is ſo much out of his Reputation.

XXIII. Of *Negotiating.*

IT is generally better to deal by Speech, then by Letter, and by the mediation of a third, then by a man's ſelf; Letters are good when a man would draw an Anſwer by Letters back again, or when it may ſerve for a man's Juſtification, afterwards to produce his own Letter, or where it may be danger to be interrupted, or heard by pieces. To deal in Perſon is good, when a mans Face breeds regard; as commonly with Inferiors, or in tender caſes, where a mans Eye, upon the Countenance of him with whom one ſpeaketh, may give him a direction how far to go; and generally, where a man will reſerve to himſelf Liberty, either to diſavow or to expound. It is better to ſound a Perſon with whom one deal afar off, then to fall upon the Point at firſt, except you mean to ſurpriſe him by ſome ſhort Queſtion. It is better dealing with men in Appetite, then with thoſe which are where they would be. In choice of Inſtruments [for dealing] it is better to chuſe men of plainer ſort, that are like to do that that is committed to them, and to report back again faithfully the Succeſs, then thoſe that are cunning, to contrive out of other mens Buſineſs ſomewhat to grace themſelves, and will help the matter in Report for ſatisfaction ſake. All Practice is to diſcover, or to work. Men diſcover themſelves in Truſt, in Paſſion, at unawares and of neceſſity when they would have ſomewhat done, and cannot find

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apt Pretext. If you would work any man, you muſt either know his Manner and Faſhions, and ſo lead him, or his ends, and ſo perſwade him or his weakneſs, or diſadvantage, and ſo awe him, and ſo govern them. In dealing with cunning Perſons, we muſt ever conſider their Ends, to interpret their Speeches; and it is good to ſay little to them, and that which they leaſt look for.

XXIV. Of *Judicature.*

Judges ought to remember that their Office is to interpret Law, and not to make Law, or give Law, elſe will it be like the preſumption of the Church of *Rome*, which under pretext of Expoſition of Scripture, uſurpeth and practiſeth an Authority to add and alter, and to pronounce that which they do not find, and by colour of Antiquity to introduce novelty. Judges ought to be more learned, then witty, more reverend then plauſible, and more adviſed then confident. Above all things, Integrity is their portion and proper Virtue. *Curſed* [ſaith the Law] *is he that removeth the Land-marks.* The miſlayer of a Meerſtone is to blame; but it is the unjuſt Judge that is the capital remover of Land-marks, when he defineth a miſs of Lands and Property. One foul ſentence doth more hurt then many foul Examples, for they do but corrupt the Stream; the other corrupteth the Fountains. *There be* [ſaith the Scripture] *that turn Judgment into Wormwood*; and ſurely there be alſo, that turn it into Vinegar: for Injuſtice maketh it bitter, and Delayes maketh it ſower. The principal duty of a Judge is to ſuppreſs Force and Fraud, whereof Force is the more pernitious, the more open and Fraud the more cloſe and diſguiſed. Add thereto contentious Suits, which ought to be ſpued out as the ſurfeit of Courts. A Judge ought to prepare his way to a juſt Sentence, as God uſeth to prepare his way by raiſing

Valleys, and taking down Hills: So when there appeareth on either ſide an high Hand, violent Proſecution, cunning Advantages taken, combination Power, great Counſel, then is the Virtue of a Judge ſeen to make Inequality equal, that he may plant his Judgment upon an even Ground. Judges muſt beware of hard Conſtructions and ſtained Inferrences; for there is no worſe to turn then the torture of Laws, ſpecially in caſes of Laws penal; they ought to have a care, that that which was meant for Terror be not turned into Rigor; and that they bring not upon the People that Shower, whereof the Scripture ſpeaketh: *Pluet Super eos laqueo*; For penal Laws preſſed are as a ſhower of Snares upon the People. In caſes of Life and Death, Judges ought [as far as the Law permitteth] in Juſtice to remember Mercy, and to caſt a ſevere Eye upon the Example, but a merciful Eye upon the Perſon.

Patience and Gravity of hearing, is an eſſential part of Juſtice; and an over-ſpeaking Judge is no well tuned Cimbal. It is no grace to a Judge to find that which he might have heard in due time from the Bar, or to ſhew quickneſs of Conceit in cutting off Counſel or Evidences too ſhort, or to prevent Information by Queſtions, though pertinent. The parts of a Judge are four; To direct the Evidence, to moderate length of Repetition, or impertinency of Speech; to Recapitulate and Collate the material Points of that which hath been ſaid, and to give the Rule and Sentence: Whatſoever is above theſe, is too much, and proceedeth either of Glory, and willingneſs to ſpeak, or of Impatience to hear, or of ſhortneſs of Memory, or of want of a ſtaid and equal attention. It is a ſtrange thing to ſee that the boldneſs of Advocates ſhould prevail with Judges, whereas they ſhould imitate God, in whoſe Seat they ſit; who repreſſeth the Preſumptious, and giveth Grace to the Modeſt. But is more ſtrange, that the Cuſtome of the Time doth warrant Judges to have noted Favourites, which cannot but cauſe multiplication of Fees, and ſuſpition of By-wayes. There is due from the Judge, to

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the Advocate, some commendation and gracing, where Causes are well handled and fair pleaded; especially towards the side which obtaineth not; for that upholds in the Client, the reputation of his Counsel, and beats down in him the conceit of his Cause. There is likewise due to the Publick a civil reprehension of Advocates, where there appeareth cunning Counsel, gross Neglect, slite Information, indiscreet Pressing, or an over-bold Defence.

The place of Justice is an hallowed Place, and therefore not only the Bench, but the Foot-place, and Precincts and Purprize thereof, ought to be preserved without Scandal and Corruption. For certainly, Grapes [*as the Scripture saith*] will not be gathered of Thorns or Thistles; *neither can Justice yield her Fruit with sweetness among the Bryars and Brambles of catching and pulling Clerks and Ministers. On the other side, an antient Clerk, skilful in Presidents, wary in proceeding and understanding in the business of the Court, is an excellent Finger of a Court, and doth many times point out the way of the Judge himself.*

Lastly, Judges *ought above all, to remember the Conclusion of the* Roman *twelve Tables*; Salus populi Supreama lex; *and to know that Laws, except they be in order to that end, are but things Captious, and Oracles not well inspired.*

And let no man weakly conceive, that just Laws and true Polliey have any antipathy. For they are like the Spirits and Sinnews that one moves within the other. Neither ought Judges to be so ignorant of their own Right, as to think there is not left to them as a principal part of their Office, a wise use and application of Laws; for they may remember what the Apostle saith of a greater Law then theirs: Nos Scimus Quia lex bona est Jude Quia ea utatur legitime.

XXV. Of *Honour* and *Reputation.*

THe winning of Honour, is but the revealing of a man's Virtue and Word, without disadvantage; for some in their Actions do affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly

inwardly little admired; and ſome darken their Virtue in the ſhew of it, ſo as they be undervalued in Opinion. If a man perform that which hath not been attempted before, or attempted and given over, or hath been atchieved, but not with ſo good Circumſtance, he ſhall purchaſe more Honour than by affecting a matter of greater difficulty or virtue, wherein he is but a follower. A man is an ill Husband of his Honour that entreth into any action, the failing wherein will diſgrace him more then the carrying of it through can honor him.

Honour hath three things in it; the vantage ground to do good, the approach to Kings and principal Perſons, and the raiſing of a man's own Fortunes. He that hath the beſt of theſe Intentions when he aſpireth, is an honeſt man; and that Prince that can deſcern of Intentions, in one that aſpireth, is a wiſe Prince.

Meditationes Sacræ.

XXVI. Of the *Works* of *God* and *Man*.

GOd beheld all things which his Hands had made, and lo, they were all paſſing good. But when man turned him about, and took a view of the Works which his Hands had made, he found all to be Vanity and vexation of Spirit: wherefore if thou ſhalt work in the Works of God, thy Sweat ſhall be as an Oyntment of Oders, and thy Reſt as the Sabboth of God. Thou ſhalt travel in the ſweat of a good Conſcience, and ſhalt keep holy-day in the quietneſs and liberty of the ſweeteſt Contemplations. But if thou ſhalt aſpire after the glorious Acts of men, thy Works ſhall be accompanied with Compunction and Strife, and thy remembrance followed with diſtaſte, and upbraidings; and juſtly doth it come to thee [O man] that ſince thou which art God's work, doſt him no reaſon in yielding him well-pleaſing Service, even thine own Works ſhould alſo reward thee with the like Fruit of Bitterneſs.

XXVII. Of the *Miracles* of our *Saviour.*

He hath done all things well

A true Confeſſion and applauſe: God, the Word, in the Mircacles which he wrought [Now every Miracle is a new Creation, and not according to the firſt Creation] would do nothing which breathed not towards men Favour and Bounty. *Moſes* wrought Miracles, and ſcourged the *Egyptians* with many Plagues. *Elias* wrought Miracles, and ſhut up Heaven that no Rain ſhould fall upon the Earth; and again, brought down from Heaven the Fire of God upon the Captains and their Bands. *Eliſha* wrought alſo and called Bears out of the Deſert to devour young Children. *Peter* ſtruck *Ananias* the ſacrilidgious Hypocrite with preſent Death. And *Paul Elimas* the Sorcerer with blindneſs: But no ſuch thing did Jeſus; the Spirit of God deſcended down upon him in the form of a Dove, of whom he ſaid, *You know not what Spirit you are of:* The Spirit of Jeſus is the Spirit of a Dove, thoſe Servants of God were as the Oxen of God, treading out the Corn, and trampling the Straw down under their Feet, but Jeſus is the Lamb of God, without Wrath or Judgment. All his Miracles were conſumate about man's Body, as his Doctrine reſpected the Soul of man: The body of man needed theſe things, Suſtenance. Defence from outward Wrongs, and Medicine; it was he that drew a multitude of Fiſhes into the Nets, that he might give unto man more liberal Proviſion. He turned Water, a leſs worthy nouriſhment of man's Body, into Wine, a more worthy, that glads the Heart of man. He ſentenced the Figg-Tree to wither for not doing its duty, whereunto it was ordained, which is to bear Fruit for mens Food; he multiplyed the ſcarcity of a few Loaves and Fiſhes to a ſufficiency to Victual an Hoſt of People. He rebuked the Winds that threatned deſtruction to the Sea-faring men:

men: he reſtored motion to the Lame, light to the Blind, ſpeech to the Dumb, health to the Sick, cleanneſs to the Leprous, a right Mind to thoſe that are poſſeſſed, and Life to the Dead. No Miracle of his is to be found to have been of Judgment or Revenge, but all of Goodneſs and Mercy, and reſpecting man's Body; for as touching Riches, he did not vouchſafe to do any Miracle, ſave only one, that Tribute might be given to *Cæſar*.

XXVIII. Of the *Innocency* of the *Dove*, and the *Wiſdom* of the *Serpent*

The Fool receiveth not the Word of Wiſdom, except thou diſcover to him what he hath in his Heart.

THerefore it behoveth him which aſpireth to a goodneſs, [not retired, or particular to himſelf, but a fructifying and begetting Goodneſs, which ſhould draw on others] to know thoſe Points which be called the deeps of Satan, that he may ſpeak with Authority and true Inſinuation. Hence is the Precept, *Try all things, and hold faſt that which is good*; which enduring a diſcerning Election out of an Examination, whence no thing at all is excluded; out of the ſame Fountain ariſeth that direction, *Be you wiſe as Serpents, and innocent as Doves.* There are neither teeth, nor ſtings, nor venom, nor wreathes and folds of Serpents, which ought not to be all known, and as far as Examination doth lead, tryed; neither let any man here fear Infection or Polution; for the Sun entreth into Sinks, and is not defiled. Neither let any man think, that herein he tempteth God; for his diligence and generality of examination is commanded, and God is ſufficient to preſerve you immaculate and pure.

XXIX. Of the *Exaltation* of *Charity.*

I have rejoyced at the overthrow of him that hated me, Or took Pleasure when Adversity did befall him.

THe deteſtation or renouncing of *Job*; for a man to love again where he is loved, it is the Charity of *Publicans*, contracted by mutual Profit and good Offices, but to love a man's Enemies is one of the cunningeſt Points of the Law of Chriſt, and an imitation of the divine Nature. But yet again, of this Charity there be divers degrees, whereof the firſt is to pardon our Enemies when they repent, of which Charity there is a Shadow and Image even in noble Beaſts: for of Lyons it is a received Opinion, that their fury and fierceneſs ceaſeth towards any thing that yieldeth and proſtrateth it ſelf. The ſecond degree, is to pardon our Enemies, though they perſiſt without ſatisfaction and ſubmiſſions. The third degree, is not only to pardon, and forgive, and forbear our Enemies, but to deſire well of them, and to do them good. But all theſe three degrees either have, or may have in them a certain Bravery and greatneſs of the mind, rather then pure Charity: For when a man perceiveth Virtue to grow from himſelf, it is poſſible that he is puffed up, and takes Contentment rather in the Fruit of his own Virtue, then in the good of his Neighbours: But if any Evil overtake the Enemy from any other Coaſt, then from thy ſelf, and thou in the inwardeſt Motions of thy Heart, art grieved and compaſſionate, and doſt no wayes inſult, as though thy dayes of Right and Revenge were at laſt come; This I interpret to be the height and exaltation of Charity.

XXX. Of *Goodneſs*, and *Goodneſs of Nature.*

GOodneſs I call the Habit; and Goodneſs of Nature the Inclination. This of all Virtues is the greateſt, being the character of the divine Deity, and without

without it, man is busie, mischievous, wretched thing, no better then a kind of Vermine: Goodness answers to the Theological Virture, Charity, and admits no Excess but Error. There was never Law, or Sect, or Opinion, did so much magnifie Goodness as the *Christian Religion* doth. Therefore to avoid the scandal and the danger both, it is good to take knowledge of the Errors of an Habit so excellent. Seek the good of other men, but be not in bondage to their Faces of Fancies, for that is but facility and softness, which taketh an honest mind Prisoner. Neither give thou *Esop*'s Cock a Gem, who would be better content if he had a Barley Corn. The example of God teacheth the Lesson truly; *He sendeth his Rain, and maketh his Son to shine upon the Just and Unjust*; but he doth not rain VVealth and shine Honour and Virtues upon men equal. Common Benefits are to be communicate with all, but peculiar Benefits with choice. And beware how in making the portraiture thou breakest the pattern: For Divinity maketh the love of our selves the patterns, the love of our Neighbour but the portraiture. *Sell all thou hast, and give it to the Poor, and follow me*; But sell not all thou hast, except thou come and follow me, that is, except thou have a Vocation, wherein thou mayst do as much good with little Means, as with great; for otherwise, in feeding the Stream, thou dryest the Fountain. Neither is there only a habit of Goodness directed by right Reason: But there is in some men, even in Nature, a disposition towards it; as on the other side, there is a natural Malignity. For there be that do not affect the good of others.

XXXI. Of *Religion*.

THe Quarrels and Divisions for Religion were Evils unknown to the *Heathen*. But yet the bounds of Religious Unity are so to be strengthened, as the Bonds

bonds of human Society be not dissolved. It is better that Religion should deface men's Understandings then their Piety and Charity, retaining Reason, only as an Engine or Charriot driver of Cruelty and Malice. One of the Doctors of *Italy* had the confidence to put in Writing almost in plain terms, *That the Christian-Religion had given up good men in Prey to those that are Tyrannical and Unjust.*

It was a great Blasphemy when the Devil said, *I will ascend, and be like the highest*; but it is a greater Blasphemy if they make God to say, *I will descend and be like the Prince of Darkness*: And it is no better, when they make the cause of Religion descend to the execrable actions of murthering of Princes, butchering of People, and firing of States. Neither is there such a Scandal to their Church, as out of the Bark of St. *Peter* to set forth the Flagg of a Bark of Pirats and Assassines. Therefore since these things are the common Enemies of human Society, Princes by their Power, Churches by their Decrees, and all learning Christian moral, of whatsoever Sect or Opinion, ought to joyn in the damning to Hell forever these Facts and their Supports, and in all Councils concerning Religion, the Counsel of the Apostle should be perfixed, *Ira hominis non Implet justitiam Dei.*

XXXII. *Of the* Moderation *of* Cares.

Sufficient for the Day is the Evil thereof.

THere ought to be a mean sure, in worldly Cares, otherwise they are but unprofitable, as those which oppress the Mind, and astonish the Judgment, and prophane, as those which savour of a mind which promiseth to it self a certain Perpetuity in things of this World; for we ought to be Days men, and not to Morrows men, considering the shortness of our time; and as he saith, Laying hold on the present day; *for the future things shall in their turns become present, therefore*

therefore the care of the present sufficeth, and yet moderate Cares [whether they concern our particular, or the Commonwealth, or our Friends] are not blamed. But there is a two-fold Excess, the one when the Chain or Thred of our Cares is extended and spun out to an over-great length, and unto times too far off, as if we could bind the divine Providence of our Provisions, which even with the Heathen *was always found to be a thing insolent and unlucky. The second Excess is, when we dwell longer in our Cares then is requisite, for due deliberating, or firm resolving; for who is there amongst us that careth no more then sufficeth, either to resolve of a Course, or to conclude upon an Implicity, and doth not still chew over the same things, and tread amaze in the same Thoughts, and vanisheth in them without issue or conclusion; Which kind of Cares are most contrary to all divine and human Respects.*

XXXIII. *Of* Earthly Hope.

Better is the sight of the Eye, then the apprehension of the Mind.

HOpe seemeth a thing altogether unprofitable; for to what end serveth this conceit of Good? Consider and note a little, if the Good fall out less then thou hopest good, though it be, yet less, because it is; it seemeth rather loss then benefit through thy excess of hope; if the good prove equal and proportionable in event to thy Hope; yet the Flower whereof by the hope is gathered, so as when it comes, the grace of it is gone, and it seems use, and therefore sooner draweth on Society; admit thy Success prove better then thy Hope, it is true gain seems to be made: But had it not been better to have gained the principal by hoping for nothing, then the increase by hoping for less? And this is the operation of Hope in good Fortunes, but in mis-fortunes it weakneth all Force, Constancy and Vigour of the Mind. Notwithstanding we see that the greatest number of men give themselves over to their Imaginations of Hope, and apprehensions of

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the Mind in such sort, that ungrateful towards things past, and in a manner unmindful of things present, as if they were ever Children and beginners, they are still longing for things to come. Wherefore all our Hope is to be bestowed upon the heavenly Life to come. But here on Earth the purer our Sence is from the Inflection and Tincture of Imagination, the better and wiser Soul.

The sum of Life to little doth amount,
And therefore doth forbid a longer count.

XXXIV. *Of* Hypocrites.

I demand Mercy, and not Sacrifice.

All the boasting of the Hypocrite is of the Works of the first Table of the Law, which is of adoration & duty towards God; whereof the Reason is double, both because such Works have a greater pomp and demonstration of Holiness, and also because they do less cross their Affections & Desires, therefore the way to convict Hypocrites, is to send them from the works of Sacrifice to the works of Mercy, whence comes that saying, This is the pure and immaculate Religion with God the Father, to visit Orphans and Widdows in their Tribulations; *and that saying,* He that loves not his Brother, whom he hath seen, how can he love God, whom he hath not seen.

Now there is another kind of deeper and more extravagant Hypocrisie; for some deceiving themselves, and thinking themselves worthy of a more near access and conversation with God, do neglect the duties of Charity towards their Neighbour, as inferiour Matters, which did not indeed cause originally the beginning of a monastical Life [for the beginnings were good] but brought in that Excess and abuse which are followed after: For it is truly said, That the office of Praying is a great Office in the Church. And it is for the good of the Church that there be Consorts of men freed from the Cares of this World, who may with daily and devout

devout Supplications and Observances, solicite the Majesty for the causes of the Church. But unto this Ordinance, that other Hypocrisie is a nigh Neighbour, neither is the general Institution to be blamed, but those Spirits which exalt themselves too high to be refrained.

As to those others, who are so officious towards God, to them belongeth that Question: If thou dost justly, what is that to God? or what profit doth he take by thy Hands? Wherefore the Works of Mercy are the Works of distinction, whereby to find out Hypocrites. But with Hereticks it is contrary, for as Hypocrites with their dissembling Holiness towards God do paliate and cover their Injuries towards men; so Hereticks by their Morallity and honest carriage towards men, insinuate and make away with their Blasphemies against God.

XXXV. Of Impostors.

Whether we be transported in mind, it is to God-ward, or whether we be sober, it is to you-ward.

THis is the true Image, and true temper of a man and of him that is God's faithful work man, his carriage and conversation towards God is full of Passion of Zeal and of Transmises, thence proceed Groans unspeakable, and Exultings, likewise in comfort, ravishments of Spirit, and Agonies. But contrariwise, his carriage and conversation towards men is full of Mildness, Sobriety, an applyable demeanour; hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hypocrites and Impostors, for they in the Church and before the People, set themselves on fire, and are carried as it were out of themselves becoming as men inspired with holy Furies the of Heaven and Earth together: but if a man did see their Solitary and seperate Meditations and Conversations, whereunto God is only privy, he might toward God, find them not only cold, and without Virtue

but also full of ill nature, and leaven sober enough to God, and transported only towards men.

XXXVI. Of the several kinds of Impostors.

Avoiding prophane strangeness of words and oppositions of Knowledge, falsly so called, Avoid fond and idle Fables. Let no man deceive you by high speeches.

THere are three forms of speaking, which are as it were the stile and phrase of Impostors; the first kind is of them, who, as soon as they have gotten any subject or matter, do strait cast it into an Art, inventing new terms of Art, reducing all into Divisions and Distractions, thence draweth Assertions or Oppositions, and so framing Oppositions by Questions and Answers: Hence issueth the Cop-webs and Clatterings of the School-men.

The second kind is of them, who out of th[illegible] of their wit [as Church-Poets] do make an[illegible] all varieties of Tales, Stories and Exampl[illegible] they may lead mens minds to a belief; fr[illegible] grow the Legends, and infinit fabulous Inve[illegible] Dreams of the antient Hereticks.

The third kind is of them, who fill mens [illegible] Mystries, high Parables, Allegories and Illusi[illegible] mistical and profound Forms, many of the [illegible] also made use of. By the first kind of these th[illegible] city and Wit of man is fettered and entangled: [illegible] second, it is trained on and inveigled: by the thi[illegible] is astonished and enchanted, but by every of th[illegible] whole it is seduced and abused.

XXXVII. Of Atheism.

I Had rather believe all the Fables in the *Legen[illegible]* *Alcoran*, then that this universal Frame is without a Mind: And therefore God never wrought Miracle to convince Atheists, because his ordinary Works convince them.